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Must Sermons Be Dry?

REV. WILLIAM OSGOOD ROGERS, Julesburg, Colorado

"That was a good sermon, my dear," said my faithful Assistant-pastor-by-marriage on the way home from church, "but some of the people looked bored to death. They just don't appreciate you here."

"I know it," I replied, swelling up with self-satisfaction. "I don't believe this church would appreciate Henry Ward Beecher or St. Paul himself."

How many Sundays we carried out that foolish little dialogue; and all the time I was committing one simple, psychological blunder that took all the interest out of otherwise good sermons.

You would never guess how I finally found it out. I took a correspondence course in writing photoplays.

I have never written a successful picture play and perhaps never shall, though I haven't yet given up hope of fame and fortune. But I did discover what was wrong with my sermons and it revolutionized my preaching. People don't have to stand in line in order to get a seat in my church, but my congregation no longer sleeps sweetly through the sermon nor sits patiently with that bored look on their faces.

"Well, hurry up," you say. "What is the great secret?"

Why this: If you went to see a good picture, like "Back Home and Broke" for instance, suppose before they showed the photoplay as a whole they should run the closing scenes so you would know beforehand just how it was going to come out. What would be the effect on your interest? Exactly.

I took my boy to see Douglas Fairbanks in Robin Hood. We dropped into our seats just as the picture was beginning and we both thrilled all the way through the drama, fairly holding our breath when we thought the hero could not possibly arrive in time to rescue the beleaguered heroine. We enjoyed it so much that the lad begged to stay and see it all again. I felt the same way. So we stayed. But this

time, somehow, the picture had lost its zest. We knew just how each crisis was coming out. There was no uncertainty to keep us keyed up. After about ten minutes David leaned over and whispered, "Let's go, dad." And we went.

Now how do we run off our sermons? You know how it is laid down in all books on preaching. Announce your subject, read your text, expound the meaning of the text, then announce three main heads. (You may have four but it is not quite orthodox.) After you have told the congregation plainly just how the argument is going to come out, you go back and run the reel through.

A young lawyer was arguing a point of law before an old judge. The young lawyer would state a principle and then proceed to cite many authorities on it. The judge would listen and fidget a few minutes under each point and then burst out, "Yes, yes, get on, get on."

That is the way an intelligent layman feels when his preacher states an obvious truth and then takes fifteen minutes to cite authorities and give illustrations.

You are going to preach on "The Power of Prayer." You announce your subject, give the text and then explain that the power of prayer is three-fold: I. Prayer quickens our desires, II. Prayer puts us in harmony with God's will, III. Prayer moves God as a child's cry does a mother. (If you don't like the theology of that last point fix up one of your own.)

All right. They've got it. You have told them in twenty-two words the power of prayer. Why not pronounce the benediction? The rest of the time will be mere padding. They know they are to ride for half an hour on a merry-go-round and then get off right where they started.

Perhaps you announce and develop one point at a time. You tell how the first scene is going to come out, and then go back and run it; treat the second the same way and then the third. By that method you rob your hearers of the pleasure of sustained interest

in three separate hold-ups instead of taking it all at once. That's the only difference.

However, it is not only the premature announcement of heads that is wrong.

I once sent a short story to Amos R. Wells for use in the Christian Endeavor World. I named it "Candidating in His Own Pulpit," which would give away the point of the story before a reader was half way through. Dr. Wells was wise enough not to run it under that give-away title. He renamed it, "Amos Hatton, Candidate," and so kept the readers guessing clear to the end.

But "The Power of Prayer," what suspense is there about that? It is all settled in the hearers' minds before you start the sermon. It is as beguiling as a geometrical theorem where you are given a fact already proved and are required to follow a well-worn path that leads to Q. E. D. Why not label that sermon "Does Prayer Pay?" and appeal to curiosity.

I have always tried to illustrate each point in a sermon by an appropriate story. Every authority on preaching declares that adds interest. But when I state the application first and then give the illustration it is as interesting as to tell a joke after you have explained the point.

Did you ever notice which plan Jesus used? No one ever handled stories more skillfully than he.

"A certain man went down from Jerusalem to Jericho . . . Which of these three, thinkest thou, was neighbor unto him that fell among the thieves? Go and do thou likewise." Can you turn this around and state the application first without robbing the story of half its interest and force?

"What think ye, if a man have a hundred sheep and one of them be gone astray? . . . Even so it is not the will of your Father which is in heaven that one of these little ones should perish." By holding back the application he makes his hearers think all the way through. He appeals to his audience to find their own application. "What think ye?" Often he did not make any explanation or application at all, just told the story and let his hearers go away to think it out for themselves.

Turn your sermons around, brethren, if you have been making the mistake that I did. Give the evidence first and help your congregation to work out the conclusion. Keep the outcome in suspense as long as possible. The minute they grasp the idea you are giving them, fade out the picture and switch on the lights.

"Silent Sermons," or "Preaching Pictures:" A New Homiletic Discovery

REV. WILLIAM L. STIDGER, D. D., Detroit, Michigan

Ten years ago, before I had even made up my mind to go into the ministry, I stopped over a week-end in Altoona, Pennsylvania. Late Saturday night I stepped into a barber shop to get a hair cut. I was calling on my girl, who is now my wife. She was teaching school in Hollidaysburg.

I wanted to go to church with her the next day so I asked the barber where I should go. He said, "There's a guy down at the Methodist church who has such big crowds that you have to go an hour early to get a seat."

"Is he such a fine preacher as all that?" I asked the barber.

"No, he isn't such a great preacher—but he's got a spot-light focused on a picture of Christ in his church and he has been crowding his church for months with that idea."

I have never forgotten that simple idea. I have used it in a hundred ways—most of which I have set forth in this publication—*The Expositor*—but there remains an additional church method that grew out of this simple experience of long ago.

That new idea is the idea of the "Silent Sermon" as I like to call it, or as my friend Dr. Pace, of Duluth, calls it, "Preaching Pictures."

He has been using the idea extensively dur-

ing the past year, and his using it has revived it in my own ministry and I, also, have been using it for several months with marked success.

Human beings like anything with color, light, motion—the dramatic in it. I have set forth this principle of homiletics and church methods many times in my articles and books and lectures to preachers. We do not appeal to that love of color, light, and the dramatic half enough. The Roman Catholic Church has always done it with images, candle-lights, and in a score of ways. The Catholic Church takes advantage of a natural human psychology.

Through these "Silent Sermons" we can do the same thing in a stately, dignified way. There is nothing of the sensational about it unless you would call the love of people for great art works sensational.

The idea in all of its simplicity is to get a beautiful painting with a spiritual message. Hang it some place in the church at the front. Then in some part of your service turn off the lights in the church, focus a spot light on that painting and let it remain until it has preached its "Silent Sermon."

There are several ways to use it. My friend Dr. Pace uses it as his entire sermon for the evening. He takes a picture such as

Hoffman's "Christ Among the Wise Men," focuses the spot light on it, preaches his evening sermon on the idea of the picture, leaving the church in darkness all the time he is speaking. It is a good idea but it has one weakness. It diverts the thoughts of the listeners. It divides attention. However it works. It gets the spiritual lesson over and it crowds the church.

I prefer to use this simple idea as a little something extra in a varied evening program. I do not want to let it interfere with my evening sermon, so I use it just preceding the prayer period in my service. It makes a beautiful transition vehicle. We have just been in the hilarity of the "Big Sing." We have been whistling, laughing, and having a good time, plowing the soil of the soul. There must be a mood of reverence produced. How to do that is always a problem; how to make the transition from laughter to reverence suddenly.

The lights go off in the great auditorium.

Then slowly the spot light is focused on the art picture. The pastor tells briefly the story of the painting of this picture and the Biblical scene which suggested it. Then quietly the congregation goes to its prayer. I have found these "Silent Sermons" a beautiful medium for the transition period from the "Big Sing" to prayer. The whole thing takes only about five minutes and adds a variety, a beauty, a spiritual atmosphere of reverence and worship to a service that nothing else can.

The choice of whether a preacher will use this idea as his entire evening sermon or as a mere something extra will depend largely on the individual and what he wants to do. Personally I have so many ideas I want to use that I prefer to make this a subsidiary part of the service and send the people away feeling that they have gotten many things instead of one thing at an evening service.

Some of the pictures that I have used in this way are:

Leonardo da Vinci's "The Last Supper."
Hoffman's "Christ Among the Wise Men."
Hoffman's "Christ in Gethsemane."
Millet's "Angelus."
Millet's "The Gleaners."

These are mere suggestions but hundreds of others are available. When I do not have the picture myself I borrow it from a school nearby, for the schools are now doing a great deal in adorning their walls with great works of art, which they are always willing to loan for an exhibition of this kind. I have also borrowed several from the Y. M. C. A. Any art gallery worthy of the name is also glad to loan pictures because of the educational values there are in a showing of this type in a church.

As an advertising feature this simple idea makes an appeal that few things we have worked out have made. Start your "ad" off something like this:

"SILENT SERMONS!"

or

"PREACHING PICTURES!"

A NEW IDEA IN PREACHING WILL BE
DEMONSTRATED SUNDAY EVENING
AT ST. MARK'S WHEN THE LIGHTS ARE
SUDDENLY TURNED OFF AND A
SPOT LIGHT THROWN ON THAT
BEAUTIFUL HOFFMAN'S PICTURE OF
"CHRIST IN GETHSEMANE"
YOU AND YOUR FRIENDS
WILL NOT FORGET!

Hundreds of people come each evening to St. Mark's just to see this beautifully impressive illumination of a well known art picture. The better they know the picture the more they like the setting that is given.

They sit there with rapt hearts and lighted eyes drinking in that scene, and they never forget it. They talk the next week to their neighbors and friends about it. That picture leaves an impression like some great emotional experience, as indeed it is.

It will immediately focus the attention of a city on the church that uses it and that church will be talked about in the barber shops, in the clubs, stores, and on the street cars.

The beautiful thing about it is that it can be used any place. It can be used in a small town as well as in a city. It can be used in a large or a small church. It can be used in a conservative church as well as in a progressive church and no "old foggy" will kick about it after he has once witnessed a single showing. It wins the hearts of everybody.

One additional idea that we have used with this is to have somebody play softly on the old melodeun (accordion) one of the old hymns of the church while the picture is on display during the service. The combination of light, music on an old melodeun, the hymn, and the prayer produces a deep spiritual atmosphere that will never be erased from the mind of adult, youth or child.

Socialism means transferring into the era of peace the conditions of war. The State is everything; the machine is everything; the man is simply a cog or spare part. Nothing struck me so much in the war as the disappearance of the individual. The human being, with his separate feelings, with his separate interests, vanished. What became of him? He was called a unit. When men fell at the front there was an order for units to fill their places. The units became battalions, and the battalions brigades, and brigades became divisions, and the divisions became army corps, and the army corps became armies, but they were all units, and they never ceased to be units until they became casualties. I saw what the State machine was, that it destroyed the individual, absorbed him to itself, and I said, "Give me Liberty." For its own benefit, for its own advantage, Socialism would in the end enslave labor.—
Lloyd George.

Truth in Overalls

The Art of Being Colloquial Without Becoming Vulgar

REV. FRED SMITH, Carthage, South Dakota

Expressively considered the chief end of preaching is to present truth—in overalls. Some few years ago a prominent English preacher published a book bearing the significant title "The Working Faith of a Liberal Theologian." It was a title with the proper emphasis. Above all things this age is pragmatic. It asks of any scheme or invention: "Will it work?" Sometimes we are tempted to believe that much of the preaching of our time is unintentionally "sinful" in the Johannean sense in that it "misses the mark" for which it was intended. A sermon may be surcharged with good intentions, but if its range of elevation is too high for the hearers it is liable to pass "clean over their heads." That is energy misplaced, and therefore energy wasted. The message may be full of virtue, but, for lack of the touch of the vernacular, it is as seed cast to the void.

Dr. Jewett once said that every preacher's word should be as a bullet that seeks its billet. Ours is the high task of taking of the things of God and making "the message clear and plain" to the folks who congregate before us Sunday by Sunday. This is the secret of all great preaching. The message of God is so given that it finds lodgment in the hearts of the people. To use the fine phrase of the Quakers it "speaks to their condition." A friend of mine recently come over from England told me of a day when he had in his pulpit that man of God, Mark Guy Pearse. With his usual skill he held the congregation enthralled by the might of his message. After the service my preacher friend ventured to ask the great preacher the secret of his power only to be met with the rejoinder: "Secret! There is no secret about it. I simply make the obvious plain." And is not this the secret of men like Moody, Spurgeon, Wesley, Luther and a host of others? They took truth off its stilts and made it walk the common ways of earth. You remember how that Tennyson draws attention to this fact in his poem "In Memoriam" when he says:

"Though truths in manhood darkly join,
Deep seated in our mystic frame,
We yield all blessing to the name
Of Him who made them current coin.

For Wisdom dealt with mortal powers,
Where truth in closest words shall fail,
When truth embodied in a tale
Shall enter in at lowly doors."

Jesus knew full well the worth of putting high truth in common speech. The lost coin, the vagrant boy, the foolish sheep, stories of field and farm, of merchant and housewife

became the vehicle of the blessed truth of God to hungry souls.

Recently I read an educative sentence in the study book of our High School English class in which the author made the assertion and followed it by a piece of counsel sequential to the assertion that "the young people of today would grow up to be magazine readers and it was the duty of the teacher to see that his efforts were directed to that goal." In such a book we might not agree altogether with the counsel but with the assertion we are agreed. And many a minister would alter his vocabulary without altering his views if he were more cognizant of this fact. For as of old it still remains true that the children of light can find educative facts in the methods of the children of the world. To note the style and emphases of our modern popular magazines would add greatly to the might of many a preacher's message even if it gave nothing to its moral substance.

That preacher is blessed of whom it can be said as Coleridge said of the Bible that he "finds" me. Said a man recently in discussing a great preacher of our day: "I felt as if he were preaching to an audience of one, and that I was that one." That was a piece of gentle but cutting criticism which I read recently of a sermon delivered before a great council in which the reporter said that the attention of the congregation was at times due to the fact of trying to follow what the preacher said rather than understanding what he meant. Style should not be a barrier to sense. Our vocabulary loses its virtue if it becomes "foreign" to our people. Yet this is an ever present danger of every minister. We clothe our Christian truths in philosophical language or theological terms that are not understood by the people. And instead of a message of grace they hear a message that is "Greek" to them. We do not wholly agree with the remark attributed to Dr. A. B. Davidson that "there is no doubt that the language which 'wives and wabsters' speak is capable of expressing everything which any reasonable man can desire to say to his fellows," yet we think that it contains much of truth. The first great law of preaching is that we shall think of the directness of our message and then of its dignity. After we have given point to our thought we can then if necessary give polish to it. It is a great thing to know how to be colloquial without becoming vulgar. This is to put truths into overalls, making it a thing of worth in the home and the mart and all the common ways of life.

Elijah the Tishbite

A Drama Sermon—II

REV. ROBERT C. HALLOCK, D. D., Valatie, N. Y.

Episode I. The Crime that Calls for the Curse
Incident 1. "A Man's a Man for a' That"

"Naboth, I, the king, would speak with thee concerning thy vineyard which lieth near my royal palace in Jezreel. It is my kingly wish to have that vineyard as a portion of my palace grounds. I will therefore give thee in its stead a vineyard larger and still better than thine own; or if thou dost choose, I will pay thee a fitting price in gold. Speak, therefore, and let me know thy choice."

"Nay, king Ahab, neither one nor other do I choose."

"But, man, I am the king! The king's will must be regarded: moreover I offer thee fairest terms, gold to the full value of thy land, or another vineyard better than thine own. I would do thee no wrong; I scorn as king to take advantage of thy lowly rank to seize the land which I desire: yet my kingly will must be observed by thee! Which shall it therefore be; a better vineyard in exchange for thine, or gold to its full worth?"

"Neither, king Ahab. The land is mine, an inheritance from my fathers and my sire. And God forbids that a son of Israel alienate his heritage in the land, except for direst need. Need have I none; for from my loved vineyard I and mine can live in good comfort and in full content. I know that thou art king; as Israel's king I honor thee . . . though I could honor more wert thou more faithful unto Jehovah, Israel's God. But if thou wert ten-fold king, I would not for fear or favor sell thee mine inheritance."

"Now as I live, thou art a churlish and ill-favored fool! Get hence and see my face no more, lest I shall do thee harm."

Incident 2. Jezebel Will Get That Vineyard for the King!

"Dear husband Ahab, why is thy countenance so sad today? Thou dost lie here upon thy couch, refusing food and all fair things of life. Shall I summon thy physician? Art thou sick? What aileth thee, O Ahab, my dear husband and my king?"

"Nay, Jezebel, my royal wife; I am not sick in body, though I am at heart—for that, physicians hold no remedy."

"Alas, my spouse, what is it that so troubleth thee? I pray thee tell."

"Thou knowest, love, that vineyard fair, hard by our palace in Jezreel? I have desired it as mine to make thereof a garden of rare herbs for our delight: and behold that churlish Naboth who doth own it hath with ill words refused it me, at any covenant or price. My heart was set on it—and I am sad."

"What, Ahab, thou royal man! Art thou not then the king in Israel? Thou dost not

reign, the while thou dost permit a low-born churl's defiance of thy kingly will. Give me thy royal seal: I'll get for thee that vineyard, and forthwith. Arise, eat bread, make merry as the king is wont: think no more upon the vineyard, till I bring thee word."

Incident 3. "The Last Argument of Kings"

(The house of Ben-ezra, chief of the council of Jezreel. Gathered there are all the councillors of the city. Ben-ezra speaks:)

Ye elders and nobles of Jezreel, I have received from our august Jezebel, puissant queen, an urgent letter sealed with king Ahab's seal, which readeth thus:

'Councillors:

As soon as this royal message reacheth you, proclaim a fast and an assembly in Jezreel; bring forth Naboth with all solemnity, set him aloft, on trial for his life; seek out two fellows of the baser sort who can be hired with gold, and bid them witness against Naboth as traitor to his king and God. Then on that witness have him forth at once; see that he be stoned in his own plat of ground. Let nothing fail of this which I command, lest my royal wrath be visited on all.

Behold the seal and signature,
Queen Jezebel.'

"Councillors, ye have heard the queen's decree. Our hearts, our wills, our consciences lie in her hand: we must forthwith fulfil the queen's desires. What is your vote, ye nobles of Jezreel?"

(All) "Let it be done as Jezebel commands."

Episode II. A Curse Cometh Upon the King
Incident 1. "Naboth Is Not Alive, But Dead"

"My royal husband, I have good news for thee. The vineyard which thou didst so desire is thine: behold I, Jezebel, do give it thee. Go down to Jezreel, king, and take it for thine own."

"My love, a woman wonderful art thou! 'Twas scarce yester morn that thou didst promise it; today thou bringest me the word of joy. Thou art my peerless wife and queen! But tell me, my love, how this hath come to pass?"

"My king, seek not to learn whence cometh every good! Doth it not thee suffice to know that Naboth, yon churlish fool who brought thee such despite, will so defy thy royal will no more?"

"Naboth is not alive, but dead."

Incident 2. "The Curse of the Lord is in the House of the Wicked"

"Elijah, Elijah, prophet of the Lord thy God."

"Speak, Lord, thy servant waiteth for thy word."

"Go thou to Jezreel. Front that king Ahab,

and curse him in my name. Wicked Jezebel by fraud and force hath caused the death of Naboth, to this end that Ahab may seize on Naboth's vineyard as his own. The king hath gone to take possession of the blood-stained land; there shalt thou find him. Go forthwith."

Incident 3. "Hast Thou Found Me, O Mine Enemy?"

"King Ahab, hast thou even killed the owner, and also seized his land? The cry of Naboth's blood ascendeth unto God, thou guilty king!"

"GOD! Scarce do I come within the bounds of Naboth's vineyard, when behold, Elijah! . . . towering before me like that fiery pillar of old days flaming with wrath on all its fiery front! . . .

"Hast thou found me, O mine enemy?"

"I have found thee—because thou hast sold thyself to work iniquity. And thy reward? A mess of pottage—with a curse from God. Harken therefore to God's word by me, thou wicked king. Thus saith Jehovah, God of Israel: In the selfsame place where wild dogs roaming, seeking for their food, licked up the blood of murdered Naboth slain by thee, in that same place shall wild dogs lick thy blood, yea even thine though thou be king.

"Nor shalt thou be alone, unhappy man, in this destruction called down by thy sin; for thy posterity shall be cut off, thine house shall be as that of Jeroboam cursed of God.

"And as for Jezebel thy wife, who taught and stirred thee up in wickedness—by the rampart of Jezreel shall dogs devour her carcass; so that none may bury her, nor any say: Here lieth Jezebel who was the Queen.

"O earth, earth, earth, bear witness! And ye heavens, behold! Who ever equalled Ahab in dark sin? Who so forsook the one true God to follow idols that can neither hear nor help? Ahab shall therefore sink beneath the blighting curse of God; and none shall mourn."

Episode III. "Careless Seems the Great Avenger!"

Incident 1. Ahab's Apparent Prosperity

(Terrified by the curse pronounced upon him, Ahab humbles himself for a time before the Lord, and God gives him a further chance. Shortly before this time by God's help Ahab has won two great victories over Ben-hadad, king of Syria. His policy now is to strengthen Israel by an alliance with Judah and Jerusalem against Syria. The king at Jerusalem, Jehoshaphat, is willing; goes down to Samaria in state; is welcomed by Ahab with a great feast. Though warned by Micaiah, the two kings go together to battle against the king of Syria.)

Incident 2. The Battle at Ramoth-gilead

("So the king of Israel and Jehoshaphat, king of Judah, went up to Ramoth-gilead.")

"Jehoshaphat, thou noble king, I leave to thee the glory of the victory today. Do thou

go into battle in all the splendor of thy kingly robes, and lead the hosts. As lowly officer will I disguise myself and fight unknown. So shall the splendor of the triumph be unto thee alone, my brother and my friend."

(The king of Syria gives orders to his men:)

"Soldiers, my quarrel today is with Ahab, king of Israel, alone: fight therefore with none else. Range ye through all the hosts and find my foe; smite him to death and victory is mine! . . . Set forward now; fight bravely win us great renown!"

(A Syrian soldier speaks thus with himself:)

"One arrow only in my quiver now remains. Would that with it I might smite Israel's king! But who knoweth where he fights? Yet will I draw this arrow to its head and let it fly straight into yon massed multitudes of foes: perchance its flight may find some mighty warrior's heart."

Episode IV. God's Curse Arrives!

Incident 1. "The Mills of God Grind Slowly, But They Grind Exceeding Small."

"Jehu, my charioteer, turn thou thy hand and bear me from the host, for I am wounded sore. A flying arrow hath found a break between mine armor's joints and pierced my bleeding breast. . . Yet God forbid that I should flee the fight, and thus dishearten all my warriors brave. . . Hold fast thy place here at the army's front—but press thine arm unseen behind my back and stay me up, lest it be known that I am wounded unto death. And though my heart's blood poureth from this wound, sound loud my trumpet now. . . and once again! Let Ahab's army still go sweeping on!"

Incident 2. "Le Roi Est Mort!"

"Jehu, thou charioteer of Ahab, what hath chanced? Why sinks the king in thy supporting arms? Is he overcome with weariness . . . or hath he wounds? Truly we left him in thy watch and care: if he have suffered thou must give account. Speak thou: what aileth Ahab, our dread king?"

"Alas, thou noble captain of the host,
The King is Dead!"

"The king is dead!" . . . "The king is dead!" . . . "The king is dead!" . . . "Ahab our king is dead!" . . . swift flies the fateful word from mouth to mouth. And soon the spreading cry is heard: "To his own city, every man! Let each seek safety as he may! The king is dead: the army hath no master to command; let every man return to his own house in peace."

("And one washed Ahab's chariot in the pool of Samaria, and the dogs licked up his blood.")

Incident 3. "And of Jezebel Also Spake the Lord"

(Swift years sweep by. Jehu the son of Nimshi is master in Israel, and God hath laid on him the completion of his curse on all the family of wicked Ahab. Jehu in his war

chariot enters Samaria, where Jezebel with painted face and head attired, looks down upon him from an upper window of her palace, and thus cries:)

"Comest thou in peace, thou Zimri, thy master's murderer? If so, ascend and let us plan together, thou and I: both of us mighty, we can rule the earth!"

"Ha! temptress! I have commission from the Lord of hosts, and I am come to visit on thine head Jehovah's curse! . . . Ho, there! Be there any in those rooms, that hold with me who am come in the great Jehovah's name? Let him look forth. . . . Three strong eunuchs look out at me! Seize that wicked Jezebel and hurl her down!

"The curse of God hath come to Jezebel! Drive on and crush her underneath avenging chariot wheels Now, Bidkar, my captain, let us seek in this her palace, food and drink; for we are wearied by our journey long."

"Nothing loath am I, Jehu my king, for I have fasted since the early morn.

"Now, Bidkar, if thou hast satisfied thine appetite, go see to that accursed woman, Jezebel, and bury her; for in truth the daughter of a king was she."

"Jehu, my king, Jezebel have I sought, but found her not; save only skull gnawed bare, and bone of hands and feet. Wild dogs have dragged all else away, devouring as they went!"

"Behold, O Bidkar, the curse of God fulfilled: for thus spake Elijah, prophet of the Lord: 'In the portion of Jezreel shall dogs eat the flesh of Jezebel:

Her carcass shall be as dung upon the open field,

So that in Jezreel none shall ever say,
This is Jezebel who once was Queen.'

Episode V. "From Glory to Glory."

Incident 1. "The Chariots of Israel and the Horsemen Thereof!"

("And it came to pass, when the Lord would take up Elijah by a whirlwind into heaven that Elijah went with Elisha from Gilgal. From Gilgal to Beth-el, from Beth-el to Jericho, from Jericho to the Jordan they journey, Elisha refusing to leave his master. Elijah ceases to urge and says:)

"Come then with me, dear friend; together we will walk through Jordan's flood . . . With this my mantle I will smite the wave . . . Roll back, ye waters! Make a pathway for the sons of God.

"And now, my son, ask me what I shall do for thee. What is thy dearest wish?"

"My father, all thy wealth is in the Spirit of the Lord. Grant me the first-born's heritage: a double portion of the Spirit that doth rest on thee."

"A hard thing indeed it is that thou dost

ask! . . . Yet the Lord doth show me this, that if thou be steadfast in thy thought and gaze, so seeing me when I am taken up, thy prayer is granted. This shall be thy sign". . .

"I see! I see! Yea, the sign is mine! Behold, Elijah in the chariot of fire! Behold the flashing glory of his face, transfigured as by the vision of his God! And see that multitude of flaming wings, like angel charioteers that sweep the sky! My father, my father, the chariots of Israel and the horsemen thereof! . . . Hallel-lu-jah! . . . He hath gone to GOD!"

Incident 2. "With Him in the Holy Mount"

(A thousand earthly years have come and gone. The aged apostle John speaks with his own beloved disciple, Polycarp. The eager disciple cries:)

"Hast thou indeed looked on that holy prophet's face? Hast thou beheld Elijah, God's beloved? O John, my master, tell me I beseech: what was his seeming? Describe in full for me his form, his face, his eyes—face, that fronted wicked Ahab's wrath and showed no fear; form, that never felt the wrack of cruel death; eyes that have looked upon the living God himself! Speak of Elijah, master; tell me all."

"Full many years, my Polycarp, have passed since we were with Him in the holy mount—with Him whose glory there revealed surpassed all else. Not Moses, not Elijah great, could hold our eyes and thoughts away from HIM!"

"Yet do I remember all these many years the mystic splendor of Elijah's face, the marvel of his glorious eyes. Even Moses wanted somewhat of his majesty.

"Nor can I now describe. I only know he seemed to me as one filled to the full with flaming holiness; as one whose heart was given all to God—not one least corner kept for love of self. I seemed to see in his deep eyes that burning hatred of iniquity, which awed ungodly Ahab, Israel's king—but deepened and multiplied a thousand fold by a thousand years of fellowship with God.

"Long have I pondered, Polycarp, on that which we three saw in Elijah's mighty, marvellous and mystic face when we were with him in the holy mount. This is my lesson: Life's love and passion here

Fixes the soul's fashion forever and for aye: Onward, all is growth!

Elijah's flaming passion was ever Holiness; His whole heart's love was GOD: Therefore all ages of Eternity Will grow him more and more in Holiness; Will show him more and more of GOD!

"May that great prize be thine, and mine, my Polycarp!"

(May that great Prize be yours and mine, my People dear! Amen.)

The Basic Triangle in Sermonizing

PROF. EDWIN H. BYINGTON, Gordon College of Theology and Missions, Boston, Mass.

(Here are homiletic helps and suggestions for young ministers, and older ones too. They are from a specialist. We doubt not the suggestions will prove of immense value to all our *Expositor* family.—Ed.)

A sermon originates ordinarily in one of three ways. Either a Scripture passage strikes the preacher as particularly interesting and profitable; or some theme challenges his attention; or a purpose crystallizes in his mind and demands presentation. Whichever of these imparts the initial impulse, the first step is to secure the other two. A sermon should have a significant text, a clear and compelling theme and a definite purpose. Its message may be important and its influence good but, if it lacks one or more of these, it will fall short of its maximum effectiveness.

It is not enough however that each of these should be present and possess intrinsic worth. They should be adapted to each other so that they can be joined together. Like the sides of a triangle, each should face the other two, supporting them and supported by them. They should moreover be not incidental but basic. Not that the text, theme and purpose, by constant repetition, should protrude everywhere; but even as a building is fashioned as the foundations permit or require, so these three jointly should determine the selection and shaping of the sermonic material.

The basic triangle often appears in the sermons of great preachers. Horace Bushnell linked the theme "Unconscious Influence" and the text, "Then went in also that other disciple," with the purpose of impressing responsibility for influence. "Nathaniel said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see," was the text that Canon Liddon used with the theme, "Prejudice and Experience," to counteract the caviling spirit that followed the Franco-Prussian war. Spurgeon joined the text, "Lord, Thou hast been our dwelling place in all generations," with the challenging theme, "The Glorious Habitation," in his purpose to encourage fellowship with God. F. W. Robertson selected for his text, "But we know that the law is good, if a man use it lawfully," and for his theme, "The Lawful and Unlawful Use of Law," in an effort to inspire spiritual righteousness under a reign of law.

Sometimes the basic triangle shapes itself in the mind spontaneously; but often long and diligent search and many attempts must be made before the preacher secures text, theme and purpose that belong to each other and stand in symmetry and strength. It is however time well spent, even if it takes many long hours. Supplying foundations after most of the work is done, whether in houses or sermons, is doubly difficult and rarely satisfactory;

whereas with the right selection for these three, the development and completion of the sermon is far easier and its grip on the congregation longer and stronger.

The Text

The custom of beginning a sermon with a passage of Scripture has marked advantages. At times it may seem conventional and even perfunctory but the people expect a text and it relates the sermon to divine revelation and differentiates it from the lecture and the platform speech. Texts are of great value to the preacher himself, delivering him from sameness. The subjective selection of themes tends to the treadmill type as he turns again and again to his favorite topics. He who faithfully follows different passages of Scripture is surprised to find in how many fresh lines of thought he is led, and his people enjoy the variety inevitably ensuing. Some texts inspire as well as guide the sermonizer. They grip and stir him. They arouse his imagination, his emotions, his thoughts. The theme piles the wood on the altar, but the text starts the flame.

There are thousands of verses in the Bible but even in a lifetime a preacher can use only a small fraction of them as texts, even with extensive expository sermons. It behooves him therefore to use the best, and the best for this purpose. A passage may be of great value to the scholar, or most helpful for personal devotions and yet not make a good sermon text. Stones that make fine facing for the building or decorations for the facade may be ill-suited for corner stones. Preference should be given to those which have a large truth value. Sermons can be made out of such verses as "Howbeit the hair of his head began to grow after it was shaven;" but let us not belittle, or bring ridicule upon our glorious task by using trivial texts while we have "This is my beloved Son, in whom I am well pleased" and scores like it full of grace and truth. Many verses are like unpolished gems that must be treated before their richness and beauty are apparent but these often make the best of texts. It is carelessness in their selection that provokes the cynical remark that texts are convenient pegs on which preachers hang their ideas. Often the comment, that "the text was the best part of the sermon," offered as a criticism is really a compliment.

The advantage lies with the short text. A volume of Spurgeon's sermons shows that half the texts have less than twelve words and includes such as "And that rock was Christ," "Thou God seest me," "And Pilate saith unto them, Behold the man," "There are the two covenants," "Is it not wheat harvest today?" etc. Phillips Brooks did likewise, a single volume of his published sermons showing

numerous short texts such as "Son, why hast thou thus dealt with us?" "The Church of the Living God," "And I saw the dead, small and great, stand before God," "And Jesus said, Make the men sit down." "He hath made everything beautiful in his time," "For my sword shall be bathed in heaven."

These two groups also illustrate the value of picture texts, especially if they have a dramatic quality. There are many of them in the Bible such as "And the door was shut," "Let us run with patience the race that is set before us." Here also appears the question text which has a peculiarly challenging power. Not all are as thrilling and significant as "Shall I crucify your King?" but scores of them are very effective. The short text often is a fragment of a verse and care is necessary that it be a legitimate division. Sometimes ministers mangle and misrepresent a passage of Scripture as they tear a text out of the context, but both Spurgeon and Brooks were careful. When texts are longer, and most must be, especially for textual and expository sermons, the aim should be to select those that are clear or can be made perfectly clear by the treatment, so that the congregation can easily keep them in mind.

We make a mistake in limiting ourselves to the single text sermon. The biplane has many advantages. Many a subject that seems trite would be freshened by the use of two texts. They suggest contrasts and give a touch of the dramatic. They often stimulate the preacher and interest the hearer. For example try "For a man's life consisteth not in the abundance of the things which he possesseth" and "I came that they may have life and may have it abundantly;" "Owe no man anything" and "I am a debtor;" "Take heed that ye do not your righteousness before men, to be seen of them" and "Let your light shine before men;" "The fear of Jehovah is the beginning of knowledge" and "Perfect love casteth out fear." A. J. Lyman used "I go bound" and "I press forward." F. W. Robertson united "Now there was at Joppa a certain disciple named Tabitha" and "There was a certain man in Caesarea called Cornelius."

Honesty and honor also have their places in the selection of texts. We have no right to use a verse in a sense contrary to that in the mind of the writer without frankly saying so. "Touch not, taste not, handle not" should not be used for the text of a total abstinence sermon for the apostle is really protesting against these words as guides for a Christian. A minister has no more right to juggle with the words of the Bible than has the banker with other people's accounts. The high-minded business man tries to represent his goods just as they are. So should the preacher do with what he offers the people. The text is honored by the place it is given in the development of the sermon. It should not be a

board walk leading up to the house, as too many texts are; but should have an important place in the building itself. The highest honor that is ever given to a text is when it is pertinently and effectively made the climax of the conclusion.

The Theme

The first great purpose of a theme is to secure concentration. A text, if good, is like a light from which go the rays, not only toward every point of the compass but also upward and downward. The theme is the reflector which makes a search light of it, converging its rays on the spot where the light is needed. Chalmers, taking the text "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him," might have preached any one of a score of sermons or have wandered over a wide area of life's experiences; but the moment he gives us his theme, "The Expulsive Power of a New Affection" our attention is riveted on the one point upon which he pours the light of this verse. The richer the text, the more abundant its truth content, the more essential is the theme. It is needed also where the text fails to reveal its own significance. Parkhurst's text, "And she called his name Moses," does not appeal to us until out of it he flashes the theme, "A Growing Soul in a Widening World." Its value is particularly great in purely impressionist sermons, such as Hillis' "God, the Unwearied Guide" and McKenzie's "The Royal Bounty" where it focuses the light that otherwise might be dissipated.

The theme becomes the minister's guardian angel, keeping him in the strait and narrow way. It is such a temptation to wander in our sermons, as attractive illustrations, suggestive thoughts, telling phrases present themselves on the right hand and the left. We ramble, we loiter, and lo! the allotted time has passed and we have not arrived. "Watch your theme" should be the minister's motto, with a prayer for moral strength to ignore all irrelevant material. A theme-less sermon usually is a meandering sermon.

A theme that embodies the main truth of the sermon is a great help to the average congregation. The hearer recognizes what the sermon is about, can report it to others and has a seed thought in his memory that may spring up and bear fruit in the future. Such are Hitchcock's "Eternal Atonement," VanDyke's "Meaning of Manhood" and Drummond's "The Greatest Thing in the World."

A theme also may be framed so as to challenge thought or attract attention. Sometimes where they are announced in advance through the press or from the pulpit they arouse an interest and even curiosity that draws people to the service. There is danger here of demeaning and discrediting the pulpit by using trifling and even ridiculous ex-

pressions, and also of using an alluring title that is not the real subject of the sermon. There is however a legitimate use as appears in Watkinson's "The Transfigured Sackcloth," Nicoll's "Gethsemane, The Rose Garden of God," Bunyan's "The Heavenly Footman." Sometimes a series may be made attractive by the themes, as "The Anger of the Meekest Man, Moses;" "The Weakness of the Strongest Man, Samson;" "The Folly of the Wisest Man, Solomon;" "The Hopefulness of the Saddest Man, Jeremiah."

The phrasing of a theme is very important, as well as often very difficult. A single word is usually inadequate because it does not sufficiently indicate the direction of the discourse. Instead of saying Faith, Parkhurst took as his theme "Constructive Faith" and Hooker "The Activity of Faith." On the other hand a sentence, especially a long one is undesirable. Best of all is a trenchant phrase, such as Sheldon's "The World Habit," Jowett's "Abiding Companionship," Mozley's "The Reversal of Human Judgment," Parkhurst's "Divine Irrigation," Moore's "The Conscript Cross-Bearer," Ryder's "The Penalty of Success," Willet's "The Value of Discontent." The popularity of many a book is due largely to a taking title, and the power of many a sermon springs to a considerable degree from its challenging theme. Instead of selecting for a Labor Day theme "The many advantages that have come to the laboring classes during the centuries from general slavery to the present time," use "Labor on Life's Ladder" and instead of "Many things that seem impossible can be accomplished if earnest effort is made" use "The Pursuit of the Impossible."

The Purpose

Primarily the purpose of the minister in preparing his sermon is to occupy the time assigned to it in the church service and to meet the expectation of those who for this end secured his services and pay his salary. It is not an unworthy motive. The merchant plans to give his customers their money's worth and the business man aims to keep his part of the contract. Should not the preacher of righteousness be equally honest? Also often the desire exists to do a good piece of work that will be worthy of approbation. We urge this ambition for the workingman. Why not for ourselves? Alas for the minister who does not feel the urge of such purposes. Sometimes the people are disappointed in the sermon, wondering whether their pastor is a shirk who has been "soldiering" during the week. It seems pretty poor stuff in return for the salary which they have raised with difficulty and perhaps sacrifice. They think that they are not getting "a square deal." Perhaps they are not.

Alas! also, for the preacher who has no other purposes than these in his sermonizing. They must be supplemented and surpassed by

the earnest desire to supply to his people spiritual information and inspiration. Constant and controlling should be the purpose to bring them to Christ, to guide them in Christian living, to glorify God and to establish his Kingdom on earth. To declare a message from the living God and to do the work God has given him must be his aim. The general purpose however is insufficient. On my summer vacations I have noticed that those who "go fishing" usually return empty-handed or with a miscellaneous assortment of fish that arouses neither the applause nor the envy of the other boarders; but the man who goes fishing for bass, or for pickerel, or for trout, or for salmon is more apt to be successful in his venture. Seeking a particular kind of fish, he selects rod, line, hook, bait and body of water best adapted to his purpose. Every sermon should have not the hope of doing some good but the purpose of doing a certain definite good to a certain distinct group. The more specific the purpose the greater the probability of definite results. An evangelistic sermon should not simply aim at converting somebody. Is the purpose mainly to reach boys and girls, or young people, or the middle-aged? The morally depraved or the Pharisaically self-satisfied? The "almost persuaded" or the utterly indifferent? Of course you might land a black bass with a trout hook but the chances would be against you. I once heard a gospel sermon to children that was like trying to harpoon herring.

The purpose need not be announced, though ordinarily it should be apparent to the congregation before the close of the service; but it should be definitely in the mind of the preacher both in the preparation and the delivery of his sermon. Sometimes people in an automobile or going for a walk say that they like to start out, not knowing where they are going but following their fancy. You have heard sermons that sounded as though the preacher had started out on that principle. Such a method may answer for recreation but not for business, especially the King's business.

There are different types of purposes, some concerned with the home, others with the business, social or political life, and others with the church life. The purpose is the aim. We often miss the mark when we aim with the utmost care; but if we generally fire without aiming the total score never will run up very high. Aim—then fire.

Now abideth these three, text, theme and purpose, and the greatest of these is ——!

The great American divine, Phillips Brooks, laid down the principle to which all who speak of religion should be loyal. "Say nothing which you do not believe to be true because you think it may be helpful. Keep back nothing which you know to be true because you think it may be harmful."

Rural Evangelism, Its Importance and Methods

Make It Pastoral, Personal and Perennial

REV. HERBERT MARSH, Spirit Lake, Iowa.

This is my tenth year in the ministry and no charge has been in a town of more than five hundred. So I speak from experience when I say that the day of the professional evangelist in rural districts is passing. There are two reasons for this. The changed mental attitude of farmers toward professional evangelists. Most of the farmers believe that they come "just to take the money out of town." They say they are tired of this. And the professional evangelists appeal too exclusively to the emotions in their methods of trying to get converts to join the church. Another reason is that the men want their own pastor to "do the work of an evangelist." If he will, they are willing to pay him some of the money the evangelist has been "taking out of town" heretofore.

My own congregation is no better and no worse than other rural charges. I have always done my own evangelistic work, but felt it might be well for some one else to do it here. So when I discussed the matter of special services with my Official Boards they said, "That if we had any evangelistic effort here I should do the preaching and they were willing to pay for a singer to come and help me." That settled it. So we went after it with a result of over one hundred per cent increase.

When I asked them last fall, before I went to the annual conference, whom I should get as evangelist for this year they said, "The same preacher, but a change in singer." So there it goes. I believe the men expect a pastor to do the work of an evangelist and are willing to help him to accomplish the work. So rural evangelism is now pastoral evangelism.

That means also personal evangelism. Many ministers too often do not follow up their Sunday efforts. Napoleon went over his battlefields after battles to see the results. Cannot ministers be as wise and follow up their Sunday efforts? Men admire the minister who will do this; know he is "attending to business," and doing his duty.

Brethren, we need to take our Gospel of John and read that "Gospel of Conversations" again, to catch the Christ-method. Personal work was his method. Let us use the same.

Rural evangelism must be not only pastoral and personal, but also perennial. Does an insurance man work on his "prospects" about three or four weeks in a year? No, all the time. He has men "lined up," prospects, to work on all the time. Cannot we do the same? When we get into the pulpit on Sundays too often we do not expect men to be converted as the result of the message. A young man told Mr. Spurgeon that he had preached for

several Sundays and had not had any converts. "You didn't expect any, did you?" said Spurgeon. "No," said the young man. "That is why you have had none," was his answer. We have lost the spirit of expectancy and our preaching is not effective. We present our cause but do not expect men "to sign the dotted line" of Christian experience.

I was preaching for a neighboring pastor a few weeks ago, in evangelistic services. In the pulpit with me were two other pastors. When the service was over they said: "What you said was God's truth, but the people do not believe it." This was skepticism. Do you wonder that one of them has had no converts in years and the other has only increased his membership by transfers? It is this spirit that has gripped us and paralyzed us so that we preach without expecting conversions.

When Billy Sunday preaches what happens? People expect men to be converted. Why? Because the evangelist does. Why does St. Mark's, Detroit, First Church, Seattle, Emmanuel, Los Angeles, and others such have the great numbers of accessions? Because their pastors carry the spirit of expectancy into their work and their revivals are not spasmodic but perennial. And when rural pastors carry the spirit of expectancy into all of their work, like results shall be theirs.

Here are some of the secrets of such success. Get back to the hour when you felt "woe is me if I preach not the Gospel." That call of God must be kept in mind. He called you because he could use you. Always remember this. Then pray and work on your messages, so that when you stand before men you can claim the words of the Psalmist, "My sentences have come from thy presence." Then, too, believe the promise of God, "My word shall not return unto me void, but shall accomplish that which I please and prosper in the thing whereunto I sent it."

Then watch the rural revival fire blaze, and sinners shall be converted. May this be a great year in pastoral evangelism—yes, in all evangelistic efforts and in results!

EVERY ISSUE BRINGS

Rev. Alfred H. Barker, of Ottumwa, Iowa, writes us as follows: "I want to congratulate you in the make up of *The Expositor*. Every issue brings something helpful. I am moved to write my deep appreciation of the first article in the September (1923) issue. 'The Sunday School or the Church,' by Professor Robertson. Will it not be possible for you to have another article or two along the same line? . . . Thanking you for the wonderful help you are giving us, I am, yours truly."—

Good Friday Communion Service

REV. J. ELMER RUSSELL, D. D., Binghamton, N. Y.

For two years the North Presbyterian Church of Binghamton, New York, has held a communion service on Good Friday night, at which the attendance has been almost as large as that of the usual morning service.

Previously the communion service had been held on Easter, but the crowded Easter church, the many visitors who were not especially interested in the Lord's Supper, and the special music making the service longer without other features, made it seem desirable to have the service on Friday night.

Friday night was chosen rather than Thursday the day of the institution of the Supper because the significance of the Sacrament seemed more vivid on the day which has been historically kept as the day of the crucifixion.

The North Church is thoroughly Protestant in its convictions and temper. It believes in the great work accomplished by the Reformation, but it feels too that there is a great advantage in a church year, the custom of keeping which was very generally given up at the Reformation in the Protestant Church. In the North Church the Good Friday service is observed not as any return to catholicism, but as a recognition of the value of Good Friday observance as attested by the experience of the church from very early times.

Very careful plans were made for the Good Friday communion service last year. A letter was sent to every home in the congregation speaking of the various Pre-Easter services and stressing the Good Friday celebration of the Lord's Supper.

Instead of a full choir one soloist led the singing. Instead of an ordinary organ prelude the organist played an overture made up of the following hymns, each played over twice: "Faith of our Fathers;" "When I survey the wondrous Cross;" "Just as I am without one plea," and "O Jesus I have promised to serve thee to the end." The hymns were arranged in what seemed a natural order of climax. The first one called the attention of the worshippers to the fact that in coming to the Lord's Supper

we are acting in harmony with the faith of our fathers. The second hymn called attention to the cross and the crucified One of whose broken body and shed blood the Sacramental Supper is a symbol. Next came a penitential hymn voicing the mood which should come as we survey the cross. Last of all as the natural climax of the Communion a hymn of consecration was played. So it was that before the Supper the various moods and attitudes which ought to come to the communicant were suggested by the overture of hymns.

When the overture came to a conclusion the pastor read the story of the crucifixion from a harmony of the Gospels. He then announced as the first hymn to be sung, "O the bitter shame and sorrow." It is a hymn which begins with "all of self and none of Thee," and ends with "none of self and all of Thee."

Then came prayer followed by an offering for the relief of the needy. During the offering the organ played softly the gospel hymn, "I gave, I gave my life for thee, What hast thou given for me?" The offering was followed by the hymn "Rock of Ages," and during the hymn the pastor came down from the pulpit to a place back of the communion table while the elders and deacons of the church came to the front to assist in the distribution of the elements.

At the table the pastor gave a short address on "The Lamb of God." This was followed by the hymn, "There is a green hill far away," sung as a contralto solo.

During the distribution of the bread the organ played softly, "Break Thou the Bread of Life"; "Lord Thy Mercy Now Entreating"; and "Beneath the Cross of Jesus." During the distribution of the cup the hymns softly played by the organ again were, "I heard the voice of Jesus say"; "Take my life and let it be"; and "I need Thee every hour."

After the Supper came another brief prayer, the hymn, "O Love that will not let me go," and the benediction. As a postlude the organ played, "Onward Christian Soldiers."

Communion Service Preceding Good Friday

REV. WELDON E. BRADBURN, Orion, Illinois

"The Last Supper." We repeat those words with a solemnity not usually given to Christian practices. Possibly in the light of our more recent understanding of human experiences the real significance of our Lord in gathering his disciples together in the upper room and there breaking bread with them is more readily understood and appreciated. How many last suppers were held in this land and in other lands during the opening days of the World

War when families united for the last time were to part on the morrow with father, son or brother! The hushed silence of the meal; the heart pangs of misgiving, all tended to make the last meal together one that was to be long remembered.

If words could picture adequately we would see in that upper room in Palestine a group of disciples bewildered at the turn of events, hardly knowing what to expect. Their Lord

had said that he would be betrayed: "The hand of him that betrayeth me is with me on the table." Luke 22:21. Then they began to question among themselves which of them it was that should do this thing. There is pathetic appeal in their question. The events of Christ's later ministry were moving too swiftly for them to fully understand. As they were eating he took bread, and when he had blessed, he brake it, and gave it to them, and said, "Take ye: this is my body." And he took a cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, "This is my blood of the covenant, which is poured out for many." Mk. 14:22-24. And when they had sung an hymn they went out unto the Mount of Olives. Jesus went out into the night knowing full well the events that were soon to transpire.

The story of the Last Supper has written itself indelibly across the pages of time and has become one of the most sacred of Christian heritages. The observance of this sacred rite is practically universal among bodies of Christian believers, even though the method and time of observing it may differ. The Last Supper as observed by Christ was in the evening, preceding the betrayer's kiss, preceding the hours of agony in the garden and the crucifixion on the morrow. The heart of humanity instinctively goes out to Christ in his hours of supreme testing.

Many churches observe a week of special services during Passion Week. They find them very helpful in building up the spiritual life of the church. However, many churches let a wonderful opportunity slip by when they do not make a special feature of the Last Supper on Thursday night preceding Good Friday.

The writer wishes to give his experience with such a service held last spring. It seemed as though the congregation was lifted to a new spiritual experience. Many eyes were filled with tears. Many hearts burned with

a new consciousness of what Christ meant to them.

Everything was done to create an attitude of reverence and thoughtfulness. The service was carried out without undue haste, and as quietly as possible. Picture the service: A beautiful electric cross hangs on the wall behind the pulpit. Its softened glow casts a gleam across the choir and organ, which are at the side of the pulpit. Emphasis is laid on the type and kind of music used. The pipe organ numbers, special music by the choir and the opening songs by the congregation all prepare the way for the remainder of the service.

A neighboring pastor was present and gave a brief sermon. Following the sermon the audience and choir joined in singing, "In the cross of Christ I glory." Following the fourth verse the lights in the auditorium were quickly turned off and the light of the Cross turned on. Then a soprano soloist sang the fifth verse of the hymn alone.

The Communion Service was then used following the ritual of the Methodist Episcopal Church. While the communicants came forward to the altar, with only the light of the Cross shining forth, the choir sang softly, "Alas, and did my Saviour bleed?" Instead of the pastor making any remarks after the serving of each table, as is sometimes done, the choir would sing one verse of the hymn, "'Tis midnight; and on Olive's brow." Many a tear fell to the altar rail. People kneeling there, under the light of the cross, felt the full meaning of those beautiful words. After all had partaken of the Supper four hidden singers, one in the choir room, one in each vestibule back of the auditorium and one in the Sunday School room sang a verse each of the hymn, "When I survey the wondrous cross."

Following the echo singing, the audience stood, the choir and people sang the last verse together very softly, and then went out into the night. Christ was very near in that sacred service on that sacred night.

A Monthly Prayer Meeting

A Plan to Increase Interest in the Mid-Week Service

REV. HARRY PRESSFIELD, Byron, California

Too often the nightmare of the ministerial task is the prayer meeting. In the smaller churches especially there is a continual atmosphere of failure in connection with it. It drags along through the year with just enough of an attendance to make the pastor wonder if it is worth while. Many a man is ready to confess it depresses him instead of serving as a spiritual tonic. He goes home from the mid-week service discouraged and disappointed.

The remedy that is frequently suggested is to discontinue the prayer meeting. It is no

longer the barometer of the spiritual life of the church. It grew up at a time when the prayer emphasis was not distributed so widely in the church as now, due to the increase of organizations within the body. Why be fettered with a church tradition that no longer fits into modern conditions? Some of our very best people do not go to prayer meeting. Then, too, this service had its larger success when the emotional life was given an outward expression that does not appeal to our reserved and unemotional generation.

Yet, after all the returns are in, there is

something left to be said for the prayer meeting. It is the most democratic meeting in our church life. It is a school of religious expression that is greatly needed. It is a social agency, bridging the gap from Sunday to Sunday; in some churches the only mid-week appointment bringing the church group together. It is a spiritual reinforcement to the other activities of the church life.

Perhaps the difficulty with the prayer meeting in so many churches is its frequency. Once a week may be entirely too often. Where the service has been discontinued because of lack of interest in the weekly meetings an entirely different result might have been registered had the meeting been monthly.

The writer knows of a men's club in a certain church. It meets once a month. An interesting program is arranged. It gets the hearing of a good attendance. He feels very sure that if this were attempted once a week it would mean the discontinuance of the club in a short time.

The monthly plan has the advantage of the seasonal interest that can be centered around each meeting. Suppose one started in January. Make that a meeting having to do with the forward-looking in the Christian life. Try the plan also of having a debate: "Resolved, That it is a good thing to make New Year's resolutions." Who ever heard of a debate at a prayer meeting? And on such a subject?

Make the February meeting a patriotic

prayer meeting. Let the expression through song, prayer and speech be of thanks for our land, its history, opportunity, great men.

March and April will of course be given over to Lent and Easter. Perhaps an after-Easter prayer meeting will be arranged for the monthly session. The note of victory, the sense of the living and present Christ will be dominant.

Each month will suggest something. October will be Rally month; November, Thanksgiving. Try a symposium in connection with this monthly meeting. Arrange a program of five minute speeches: Thanksgiving in the Home; Thanksgiving on the Farm; Thanksgiving and the Nation; The Old-fashioned Thanksgiving; How Thanksgiving Came to Be; Thanksgiving and the Christian. How easy when we come up to Christmas to feature a special Christmas prayer meeting with the appropriate program.

These sessions can become monthly rally-centers of great interest and helpfulness. Talk all through the month of what you are going to have. Plan the program with great care. Never, from opening to close, have the order of service the same as the preceding month. Let there be variety in this service where variety is so much needed.

Rather than discontinue the prayer meeting try arranging for the liveliest, best thought-out, interestingly-varied monthly prayer meeting that you can get up.

How Best Interest Young People That Prize Offer

Our Prize Offer on "How Best Interest Young People in the Church and Its Work?" brought a flood of answers. The five prize articles we printed in the January *Expositor* and the five that had Honorable Mention in the February number. The articles that got the prize did it largely on their answer to the *how* of the question. The need, the value of, the importance of work for young people were not so much in the question. It was the *how* that was wanted. No more valuable set of articles has appeared in our magazine. We wish it were possible to summarize all the methods suggested in the whole of the articles. This we cannot do, but we propose to gather up a few.

Rev. Earl E. Eshelman, Red Cloud, Nebraska, among other things suggests an organized Orchestra, tells of its cultural value and of its being an asset to the community. He organized a young people's department of the church with full corps of officers, committees, etc. He set definite tasks, used young people in the Sunday evening programs and also in an evangelistic campaign, finding that the young could get the young.

Rev. Lewis Keast, of Ishpeming, Michigan, suggests the importance of selecting leaders of strong social position and emphasis upon both the social and spiritual life.

Rev. Joseph M. Newgard, of Zwingle, Iowa, gets the young people to work in the Sunday School as teachers and officers, also has a list of them as assistant teachers, substitute teachers, etc. A class of young girls are responsible for flowers in the church. He organized a club for dramatics and pageantry, and has a Junior Church Choir.

Rev. Frank A. Langwith, Middlebush, N. J. places great emphasis on Boy Scouts and athletics.

Rev. L. S. Knepper, of Windber, Pa., encouraged his young people in putting on a really worth-while Lecture Course, has competitions between Sunday School classes, has camp-fire meetings that are religious, friendly, social, has tennis and volley ball matches.

Rev. E. W. Wright, of Appleton, Wis., advises taking many young people to conventions and conferences, going with them, being one with them. He has a young people's chorus

choir, has some sing solos at the evening services. He would plan for training leaders.

Rev. D. N. Conrad, of Freedom, N. Y., advises the taking of young men and young women into the pulpit on Sunday evenings, alternately; giving them parts in the Scripture readings, prayers, etc. Make Sunday School officers from the young. He has monthly young people's socials.

Rev. Leo C. Larkin, of Murfreesboro, N. C., says to organize them with Christian leaders, have a Junior Choir, have the young people take the prayer meetings in the absence of the pastor; interest them in giving, in taking part in the purchase of a piano, painting the church; give them parties with music, games, refreshments. Mingle freely with them.

Rev. Paul S. Wright, Scottdale, Pa., says to center on the Church School; use the young people there. Plan with and for them and make them know that they are appreciated.

Rev. Dr. Charles E. Blanchard, of Marshall, Michigan, has the young people conduct a Junior Church, has a Junior Choir, encouraged his young people to secure a stereopticon and use it. He recognizes them in his sermons and services. A girls' class is an Altar Society to have flowers on the pulpit platform; young men are organized as ushers. Best of all he has a Pastoral Cabinet and has the young people well recognized in it and consults freely with them. In all this work he emphasizes the importance of spiritualizing it.

Rev. John F. Troupe, of Fremont, Ohio, has

a Junior Choir, preaches sermonettes to children and young people, and four times a year he has a Junior Congregational Meeting.

Rev. W. C. Lloyd, of Lincoln, Illinois, says, Keep self in the background, set definite tasks, encourage and work through the young people.

Rev. M. H. Bridwell, of Pomeroy, Oregon, tells of a surprise-program social gotten up by Sunday School classes, no class knowing what another would put on, tells of the success in dramatizing the Sunday School lessons; young men are ushers one Sunday night, young women the next. He has Study Classes and classes in Biblical Geography.

Rev. A. S. Sauders, of Forest Park, Ill., gives his young people calls to make on the sick, has them make garments for the poor and for an orphanage near by, had them collect canned fruit and eggs for a hospital.

Rev. George R. Sanner, Jr., of Finksburg, Maryland, has his young people organized into a club, encourages fun and merrymaking, yet omits not the spiritual side of life.

Rev. J. J. Brittell, of Woodbine, Iowa, has his young people give missionary pageants. He gives them definite tasks. One was to raise the money to paint the church.

These are only a few of the suggestions. They cannot but prove helpful to our readers, especially for all who are looking for ways to interest young people in the church and its work. All who wrote emphasized the necessity of keeping the spiritual to the front claiming that only so could interest be maintained with permanency.

A United Christendom

Can the Church Deal With Variety in Unity?

REV. C. EDWIN BROWN, S. T. D., Troy, Pennsylvania

(We are not responsible for the sentiments expressed in this article. We do not expect all our readers to agree with it either. But it is a good article anyway. Besides, there are two sides to every question.—Ed.)

Is it possible? Is it desirable? Would it be practical? These are at least three sides of the question which must be considered when the matter of Church Unity demands our attention. Many things sound theoretically possible, desirable and practical which in actual operation would not do at all. The world is full of folks who are out of joint with things which are but who fail to consider the fact that they would probably harmonize no better with things different. Much in life which seems to indicate progress merely appears under examination as a huge delusion. Some people are always restless to start something and then they are invariably disappointed with results. In a recent issue of *The American Magazine* that genius in journalism, E. W. Howe, editor and publisher of "*E. W. Howe's*

Monthly," tells the story of a "movement" started by some of the enterprising citizens of Kansas City to round up all the kids of the city and take them out to the park for a monstrous picnic. Theoretically the idea sounded fine, in spite of the fact, as Mr. Howe states, that everybody knows that the place for children on a hot summer day is at home under careful and intelligent supervision. But the picnic went off with a bang. For weeks it had been heralded in the papers. Committees went about collecting money and bothering those who had much of greater importance to think about. To decline to "kick in" showed a lack of public spirit. Everybody was expected to do his "bit" to make the affair a great success and add another star to the city's crown.

Then what actually resulted? Mr. Howe reports the conclusion of the whole matter thus: "The picnic was a disgrace! There were a hundred and fifty heat prostrations and accidents reported among the children in the next

morning's papers. During the day fifteen hundred lost children were reported, with frantic mothers looking for them; and some of the lost children spent the night at the police stations.

"The flowers in the park were trampled, supplies collected were eaten and destroyed with such recklessness that everything gave out before the picnic had fairly started. There was no ice; no water. The children wouldn't scatter over the park, where there was shade, but collected in one spot, to see the 'big program of amusements' the papers had so grandly talked about. No rational amusements were provided; the children stood out in the sun and screamed and yelled, and many thousands of them were spanked by mothers worn out and angry.

"For weeks the worthy citizens of Kansas City were expected to smile and congratulate each other on the big attempt to please the dear children. As they overworked in collecting cookies to eat and clowns to entertain, and raised great amounts of money, they were called upon to think of themselves as unusually progressive and kind.

"Yet the affair was actually disgraceful. There was no good excuse or reasonable demand for it. It merely looked well in print, or sounded well from the lips of local orators who appeared before various audiences for weeks, and demanded funds for another demonstration in public waste."

My private opinion is that there would be a close similarity between what did happen on the occasion of the Kansas City picnic and what would happen if some of the Church Unity agitators had their way.

I do not believe that any thing like an organic unity of Christendom is God's plan at all. The great Creator is too much a lover of variety. Why should all men be expected to think alike on religion when no two men think alike on anything else? Variety in religion as in everything else is the spice of life. Religion per se is one thing, the expression of religion may be through a variety of ways and things. "All flesh is not the same flesh" and God has given every creature a body as it pleaseth him. We see this variety of expression as we become familiar with the various rituals and ceremonies of the great fraternal organizations. The two great principles upon which the Masonic, Elk, Odd Fellows, etc., lodges are established are identical, the Fatherhood of God and the Brotherhood of Man, and yet how different the method of expression! The same is true of the Church. No one denomination is big enough to contain all of God nor expansive enough to contain all of God's children. Everybody cannot be the same thing in religion, because everybody cannot be the same thing in anything else. All denominations make a contribution to the grand total of human knowledge of God. The

Society of Friends teaches us to be quiet and the Roman Catholics set a fine and unparalleled example of devotion to God's House—those between also making their contributions, according to their several abilities. Therefore, I do not believe that Church Unity in the sense in which its advocates desire it applied will ever be possible.

Neither do I consider it desirable. An editorial in *The Dodge Idea* quotes the Chairman of the Board of Corporation of one of America's largest mercantile houses thus: "We believe that our competitors are just as essential to our business as our customers." The editor states that while this "sounds both idealistic and altruistic on its face we might feel disposed to discount the statement quite liberally. But in the last analysis it is plain business—good business at that." The honest business man welcomes competition and regards his competitor as not the least among his friends. A business or a church without competition would soon close its doors. Roosevelt once said that the "supreme law of life is strife," and those who protest against the various activities of the church should remember that the only thing in the world that lacks motion is a corpse. The beginning of the end in individual, commercial, civic and church affairs is complacency. When there ceases to be friendly rivalry the hour of doom strikes. The Christian life is represented in the Scriptures as an eternal warfare, implying unceasing conquest. Without the vitalizing force of friendly competition the Church would wax fat and lazy but never strong. Under such conditions there would be no incentive to expand the boundaries of Heaven's Kingdom nor carry the gospel to the world's ends. The secret of the Church's progress to the present time is competition. Brilliant minds, courageous spirits, prayerful hearts and generous hands—all tremendous physical and spiritual forces have contributed in the past to the missionary achievements of the Church, but back of all these has been the spur of competition. The rest of us have not been satisfied to permit our brethren of other denominations to get all the converts or do all the good.

This spirit of competition must continue—within the bounds of honor. In the world of business the manufacturer who has topped his competitor for the present must sleep with one eye always open toward the future. Neither the business nor the religious world can rest on what has been done. The history of the Church in which we are to evidence the greatest interest is the history that is being made. Nobody has reason to boast of a "has been" church. Individuals vie with one another and are entitled to greatness only as their existence is justified by service in the present or purposes of high resolve for the future. God measures the value of churches as he measures

the value of the individual, according to their service and humility in the hour of achievement. Without the incentive of competition neither of these qualities would be attainable. Look for proof of the value of competition to the high-powered executive in some line of business today. With few exceptions he is the product of highly competitive agencies. In all probability he graduated from subordinate offices where results only were accepted as a measure of merit. It was a clear case of move up—or move out. A daily battle, with thumbs down for the loser.

The old adage is still true, "If a man write a better book, preach a better sermon or make a better mouse-trap than his neighbor, the world will make a beaten path to his door." Service is the big word in religion as well as in business. Give the public something to come for, and they will come for it. There are more hungry souls than empty stomachs. If you give them a stone when they cry for bread, do not blame them if they seek another shepherd and greener pastures—they are only responding to the inclinations of spiritual hunger. Most of us and everybody else are where we are religiously because our present place of abiding seems to be the most satisfying to the needs of our spiritual life.

The only time that competition in religion or business becomes distasteful is when it becomes unfriendly and therefore un-Christian. Courtesy is always in order. The well-trained child, like the well-trained Christian, never forgets his table manners, because they have become a habit. It is always best to believe the best about one's neighbors. Folks are generally better than we suspect and it is just as well to remember that we are gentlemen even when speaking of a competitor. If we do not understand the viewpoint of others, a discreet silence is preferable to an unkind criticism. The revelation which God made to the Wise Men of his Son's birth would have missed the preception of the Shepherds entirely. Some men learn God through the mind, others through the emotions. Some are so overwhelmed with religion that they cannot speak, others that they cannot keep silent. It is all a matter of temperament.

I voice no objection to enthusiasm in religion—we need more of it. But I prefer that enthusiasm comes after conversion rather than before it. It is comparatively an easy thing to "hit the sawdust trail" on Sunday night when the crowd is all herding that way, but a horse of somewhat another color to pick up the cross and follow Jesus on Monday morning when you have to do it—alone. We are altogether too familiar with the type of people whose religion seems to end rather than begin when they join the church. Promises are of value only when translated into actions. A man does not fulfill his religious duty when he drives to church in a \$5000 limousine, wear-

ing a \$5 silk hat, smoking a 50c cigar, puts a 5c piece in the collection plate and then joins lustily in singing, "Jesus paid it all." We must be willing to share the responsibilities of our religion if we hope to share its benefits. There is nothing cheap in religion, except the price some are willing to pay for it. Enthusiasm is as necessary in religion as in baseball, but the noise frequently comes from the bleachers instead of the grandstand.

Neither have I any reproaches to heap upon those who stand for dignity in religion. There is a marked difference between dignity and coldness. Those who love dignity have as much right to their choice of expression as those who prefer everything but dignity. Dignity sits well on some people. It is not necessarily a substitute for spirituality. I visited a store in New York recently where dignity reigns supreme and is considered the chief trade-pulling attraction. Its patrons are those whom we love to reproach audibly but sometimes envy secretly—the "400" of the city. On the walls of that store hang rich tapestries. Thick, soft rugs cover the highly polished floors. The air is perfumed. Correctly attired attendants conduct the business of that establishment as quietly as eunuchs in an Oriental court. They know how to bow from the hips; how to converse in a whisper; how to repress all emotions—they are past-masters in the art of ultra-politeness. There is no trade jargon, no bargaining, no sales talk. No cash register jingles a jazz tune of trade. No "long green" of the common world ever intrudes. That store is the last word in noiseless, sweatless and painless catering to its clientele. And it's a great success; people with millions to spend patronize it not only because it is a lovely, refined and dignified establishment—but because it offers the thing they seek and gives them that thing in the manner which most pleases their temperament. Yet these people are human beings and they have as much right to consideration as those who flock daily to Woolworth's Five-and-Ten-Cents Store.

Just so the Church must deal with a great variety of creatures. All sorts and conditions of men look to the Church for salvation and the Church must harmonize the lives, dispositions and temperaments of the masses as well as the classes, and the classes as well as the masses, with the Gospel of the universal Christ. Since no two individuals nor classes are exactly alike, each must be dealt with accordingly.

For the benefit of those who are dissatisfied with things as they are, attention is called to the recent report of the statistician of the Federal Council of Churches, Dr. E. O. Watson, a perusal of which will convince even the most fastidious that "business" with the churches is "good," and that outside of a few imaginations there is naught to fear as far as the future of Christendom is concerned. Dr.

Watson's report is exceedingly cheering. While recognizing how unsatisfactory statistics can be, and without desiring to swear by them, the fact that there has been a gain for the year of 1,220,428 members seems to warrant the statement of the Associated Press that "America is apparently growing more religious." Church leaders are "pleased but not enthusiastic." It is, nevertheless, rather remarkable that 3,345 persons joined the various religious bodies every day in 1922; that 42 ministers were ordained or licensed every day; and twenty-six congregations organized—more than one every hour. The gain in congregations was 9,591; and in ministers 15,251; bringing

the totals up to 243,590 congregations and 214,583 ministers. The general increase has been 50% more than the average for the past five years.

We pause to inquire, could these splendid results have been attained had it not been for the fact that the Christian Church while "one" in fundamental doctrine and purpose, is, by virtue of its various branches, elastic enough to provide a medium whereby those of all classes and temperaments may find opportunity to express their spirituality in an individual manner? We venture to answer our question in the negative.

Tapping God's Power

The Science of the Spiritual Life

REV. CLAUDE ALLEN McKAY, D. D., Springfield, Mass.

All over America are companies which offer to supply power to factories and homes. Where do they get that power which they offer to sell? No; they no more make or create it than farmers create the corn, oats or apples which they sell. Those companies get power from coal, oil, gas, wood, the wind or the waterfall. And these are only the names of dynamos in which God has hidden power for man to discover, harness and use.

But how does man get it? Does he use certain charms or incantations or bribes or coaxings to release power from Nature's dynamos? No. We are all convinced that we live in a reasonable and orderly world and that only when we discover God's laws and use them as keys we may open God's power-houses and secure force unlimited and inexhaustible. "Power belongeth unto God." Man merely discovers and directs.

Now pass from that power which finds expression in physical and chemical energy to that which finds expression in the intellectual realm, that is, in ideas. In this sphere also "power belongeth unto God." We can no more explain the source or measure the influence of the power hidden in an idea than we can the power in a seed, a drop of water or a grain of radium. We talk too often in a doubtful or a controversial fashion about "inspiration" as if man could or should do his thinking without any of God's help. Who but God himself gives us power to think his thoughts after him?

When a tiny seed falls into a fertile garden plot we know that the power of the Creator begins to assert itself in the heart of that seed. Is it different when an idea enters the fertile mind of a Sir Isaac Newton or a Martin Luther or a Wendell Phillips? And if such an idea grows and is grouped with others like it into what we call a book, who can measure its possibility? Does any one suppose he can estimate the power wielded

in shaping the policy of our own nation by that simple story, "Uncle Tom's Cabin"? Or who can imagine the power wielded by the book we call the New Testament in determining the destinies of men and nations? "Knowledge is power."

But we must likewise confess that man does not create truth or knowledge. He discovers truth, releases, directs, utilizes, but he does not create. We classify, harness and make effective certain groups of ideas and call those classifications "philosophy," "theology," "psychology," "pedagogy," or by some other scientific name. Every little while we announce a "new" philosophy of life, a "new" psychology which interprets man's thought life, a "new" theology to interpret God's attitude and relation to man, or a "new" scientific explanation of some of the natural laws of the universe. Such a theory may be different from anything we have devised before and is in that respect new, but can it be that it is new to God? Man does not create truth or knowledge; he discovers it and expresses it and it wields its own power.

Now, how does man lay hold on that subtle power which he wields in ideas and books and systems of thought? Does he use certain charms, incantations, bribes or coaxings to obtain knowledge concerning God and God's universe? No; he has learned that we live in a reasonable and orderly world and that there are laws of the intellectual realm as well as of the physical or chemical. And as we discover and obey those laws we unlock the power houses of God's truth and it becomes ours in infinite and unlimited supply.

As the power which governs the rocks and plants is God's, but may be discovered and harnessed by man if he obeys the laws by which it operates, and, as the power which obtains in man's thought-life is God's but may be discovered and utilized by man if he obeys the laws by which it is expressed, so there

is a spiritual realm of a similar nature operated by certain laws which man is invited to tap and harness.

"Jesus is the Master, the supreme citizen, of that spiritual realm." Dr. J. Fort Newton has well said, "Christ, as no one else, tapped its deepest and richest resources and turned them into character and service. His words are not mere whiffs of fragrance but the utterance of great spiritual laws which are as dependable as the law of gravitation." He said to his disciples, and therefore to us, "Ye shall receive power." If we seek spiritual power as we seek physical and mental power, namely, have faith it is there, discover the laws by which it operates, then accept and use it, we shall have spiritual power unlimited.

Look across these nineteen centuries since our Lord said, "Ye shall have power," and note the arc lights, beacon lights, radiant with spiritual power. Preachers like Paul, Ambrose, Luther, Wesley, Beecher, Brooks, Moody, Miss Royden and a thousand others, were often weak or severely handicapped physically or even intellectually, yet possessing a dynamic spiritual power so that multitudes were moved, as those of old, to say, "we perceive that these men have been with Jesus."

And those same centuries have not lacked statesmen as well as preachers who wielded a subtle power whose source was somewhere up in God's mountain-tops. William the Silent of Holland, Garibaldi, Washington, and our martyred Lincoln were not the dauntless and undefeated giants of their day because of physical or intellectual strength chiefly but because somehow they were able to tap resources of great spiritual power and utilize it in character and service.

"And what shall I more say?" Time would fail me to tell of St. Francis and St. Augustine, of Florence Nightingale and Clara Barton, of Edith Cavell and Evangeline Booth, "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, out of weakness were made strong."

"Were made strong" are meaningful words. How? From whence came that spiritual strength? Who is the author? Such questions are unanswerable except we turn to God, to whom belongeth and from whom cometh power infinite and illimitable.

Is there, then, a law which we ought to discover and obey if we would have in our own personal lives a victorious spiritual power, or is it a mere matter of chance or charm? We have answered that. We conform our daily living to those ways which we call physical, chemical and psychological laws. We suffer if we neglect, ignore or violate those subtle and inexorable laws. So there must be laws of faith, of prayer, of forgiveness, of victory over temptation. Men and women, now as of old who live radiant and triumphant lives, are

obedient to definite laws by which God's Spirit ministers to and through the spirit of man.

It is both heartening and discouraging to read such a wonderful discussion of "The Psychology of Power" as Captain J. A. Hadfield has given us. He speaks out of a marvelous experience in treating shell-shock patients by psychotherapy. He apologizes for presuming to claim that a similar laying hold on unseen spiritual resources could be practiced in the healing of shattered and frayed spirits no less than shattered and frayed nervous systems.

Now dare we believe that there is a law of the Spirit, which if we ignore or violate we suffer accordingly, and which if we accept and follow we rejoice in a new poise and peace and power? Let us believe that as true.

One thing more we need. We need to know how to know and obey those laws of the Spirit. Like those of old, we stand asking, "Lord, how can we know the way?" And the answer to our query is the same now as then. "Jesus said unto him, I am the way." Laws taught in a class-room or printed in a book are as dry bones compared with laws incarnated in the life of a real person. Theories are true only as they are true to life. A strong, true, noble person is the supreme product of those subtle processes of the spiritual world whose laws we must consciously or unconsciously put ourselves in accord with.

Sermons and books innumerable have discussed the laws of faith, the law of prayer, the law of forgiveness, the law of victory in temptation, and many other similar phases of the infinite laws of the Spirit. Yet, since truth is never so great as when expressed in personality and love is never so grand as when it is clothed with a personality, so there is for us a new meaning in Paul's words. "Christ is the end of the law for righteousness to every one that believeth."

Our Lord said, "He that followeth me shall not walk in darkness." For us he is the one perfect way, a real living way. Shall we learn to live the confident, joyful, victorious faith which he lived and taught? Shall we learn the spirit and practice of prayer as he practiced it? Shall we learn the high, fine, difficult art of forgiveness as he taught it and practiced it? Shall we learn from him how to be victorious in temptation? Shall we learn from his example the privilege and power of living the immortal life here and now? "Who follows in his train?"

This inner world of the spirit is a world of law, discipline, order. There is a science of the spiritual life of which Jesus is the Master. Nay, more, he is that life, made personal and therefore real. "Be of good cheer, I have overcome the world," he said. And Paul testified, "I can do all things through Christ." Even so can you and I, for he is the "power of God unto salvation to every one that believeth."

The Church an Ambulance Unit

REV. RICHARD BRAUNSTEIN, Sharon, Conn.

It was the conventional church service. No one could find fault with the perfection of its order or the reverent tone of its general proceedings. The stained-glass windows shed their dim religious light over the interior of the auditorium, softening the tones of oaken pews, altar rails and pulpit. A scientific ventilation system had been installed and the acoustic arrangements were perfect. A master sat before the keys of the organ and a quartet choir of trained voices rendered the music with faultless note and enunciation. The preacher was a man of magnetic personality with a dignified bearing and scholarly delivery. The sermon was a mosaic of stately rhetoric, classic illustration and persuasive logic.

There were many strangers in the congregation. There was one stranger present to whom the house of God had meant nothing for a number of years. Those years were crowded with the pursuit of what we call success. The objective was money, the things money can buy, prestige, a standing in the commercial and social world. Busy seeking bread that perishes, a devotee of the crumb-and-crust doctrine, the higher claims and rightful demands of a hungry soul were neglected. This morning the old hunger had returned for the only nourishment that satisfies and through that mysterious way of a Wise Creator, the prodigal's footsteps were led to the Father's house. Following the crowd, he wandered to the magnificent edifice on the fashionable avenue, lured by the old-time desire and the memory of the little white meeting house on the crossroad of his youth.

Hymns, prayers, psalms, Scripture lesson and sermon, aided and abetted by the psychology of organ tones, Gothic architecture, spiritual atmosphere and suggestiveness, the soul of the stranger was struggling to a decision. The vital spark was not quite extinguished. It needed but to be fanned into a flame and this was done. The stranger's heart was warmed. The prodigal was determining to come home. The sojourner in the far country was leaving the husks of money and things, the prestige and success that he knew had no lasting qualities or eternal values. The glitter was losing its potency and the gleam was shining brightly, . . .

The sermon ended. It was a good sermon. Everybody said it was. The last hymn was sung. It was very appropriate. Everybody thought so. The benediction was given. It had the ring of sincerity. Everybody felt it did.

A stir in the congregation, a rustle of garments, a wave of air as the doors opened. Men, women and children filed out to waiting automobiles, near-by trolleys and subways, every

person bent on the shortest route home. The rest of the day would be devoted to the Sunday dinner, the colored supplement, the country club, the afternoon spin, and the general holiday pleasures so dearly loved and purchased by a twentieth century people. Everybody had done his duty according to his light. The ushers, friendly and alert, had shaken hands with everybody, supplemented by the professional pressure and polite murmur of the pastor who was mentally glad there would be no evening service and that a week lay ahead for the pressing (?) engagements of a modern minister. By all accounts everybody was pleased and happy. **God had been spared an hour.**

It was all so perfectly proper, respectable, decent, refined, conventional. What more could any one do? The church had been open that morning and it would be open the next Sunday morning. Of course it would be closed during the week, an economic waste, but this is unfortunate. The movies that never shut down would get the crowd. The "Y" would be on the job; the clubs would cater to the demands of social hunger; the theaters would make their offering of pastime and recreation and, taking all in all, the church is for religious worship, and you cannot drag everything and everybody into its sacred walls and hallowed precincts. Had not the members put their envelopes into the collection plates and all the current expense been met? The preacher had not embarrassed any one with the follow-up of his sermon, urging the claims of Jesus Christ to those who had the right to exercise individual judgment and initiative. The message was beautiful, aesthetic, properly in the abstract, where sermons should be kept, and the words of the minister did not interfere with daily life and the affairs of the market place. What do preachers know about business anyway? "Our pastor is a gentleman, he knows his place, does not meddle with politics or the liquor question, or the coal strike, and how the city is run, or does not talk about capital and labor, and sticks to his gospel and of course we cannot let him go; he must be returned to us for at least another year, etc., etc., ad nauseum." It was all so faultily faultless, icily regular, splendidly null. But if earth was satisfied, heaven was disappointed. There was no rejoicing among the angels. A wanderer had stood at the door and he had knocked. **But the keeper had not opened.**

Perhaps everything had been done that needed to be done and by all surface indications everything had been done. But the analyst, sounding the depths, would call the whole matter a conventional filling of the hour. A

divine service had been held but no divine service had been done. A preacher had failed to give the invitation to "whosoever will." A book agent knows better than that. So does the real estate man. So does the patent medicine fakir. These talk up their wares, deliver their "sales talk" and with pencil poised and order book open are expecting prospective buyers to sign on the dotted line. The preacher did not give an altar call. Perhaps this particular preacher, with all his erudition and scholarly attainments had never read Newman's classic phrase: "The salvation of the hearer the motive of the sermon."

How often does this happen? There are lost sheep, wandering boys, coins out of circulation. The Son of Man came to seek and to save the lost, the wandering, the strayed. The Church stands for a Christ that not only receives sinners, but a Christ that seeks sinners. The church is more than a receiving hospital. It is an ambulance unit. It not only caters to those who are in the fold but goes out after those who are not in the fold.

MY RAINY DAY FUND

By a Rural Minister

It seems presumptuous for a young minister to talk about a "Rainy Day Fund." The ministry is not considered a profession where one can make or save money. I am just a young man in such a profession, yet my wife and I have a fairly good "Rainy Day Fund."

Seven years ago I left the theological seminary for a charge which paid \$600. The next year they gave me \$800, the third year \$1,000. Then I was moved to a parish that paid \$1,600, where the next year my salary was increased to \$2,000. It is now \$2,400. You will notice that my lowest salaries were during the war and the high prices and you will ask how we ever saved out of such salaries. We did not. But we always lived within our salary. That was the first important decision. My good farmer friends gave us pigs and chickens, and corn and oats to feed them, and bushels of potatoes. These things made ends meet.

But other things have come. Young people have married. People also have died. I have written articles for ministers' magazines. There have been many calls for commencement addresses, baccalaureate sermons, and special help as preacher in evangelistic services. And whenever extra money has been received outside of my salary we have refused to spend it; it has gone into our savings account. That was the most important decision. We knew we would have to live on our salary if we did not get this outside money. We therefore managed so as to live on the salary and save the extras. If I have received \$15 for an I. O. O. F. lecture it has been saved.

Let me say, however, that we live well. My wife has all the electrical apparatus, such as vacuum sweeper, washer, etc. We have a

good car. My library is excellent. I am a buyer of good books and numerous magazines. Our two little girls are about the best dressed in town and my wife and I dress accordingly. Our contributions to the church this year will easily reach \$300.

When I entered my first pastorate seven years ago I had not a cent of insurance and not a cent in the bank. If I die tonight, my wife will get \$6,250 insurance. If I am killed while keeping my next lecture appointment, she will get \$11,250. The three policies I hold will help her and the two children to make their way in the world. It is not much but it will help. I also shall be cared for if totally disabled. Besides these policies I have a share in an electric light company which pays 7 per cent, and my bank account is fairly good.

I heard an old German friend of mine say that "the first thousand dollars were the hardest to get, the others came easier." I find that he knew whereof he spoke.

THE COUNTRY CHURCH

We do not believe that the country church gets as much recognition as its importance deserves. Numerically the country and village churches bulk far the larger. Besides, they are the great feeders of the city churches. We have read a very striking definition of what the country church is. It is a teacher, giving knowledge to the ignorant. It is an evangelist, bringing the good news to the lost. It is an altar, where God and his people meet. It is a servant, working for all. It is a minister, helping all who need. It is a co-operator, doing team-work with school and home and farm organizations. It is a uniter, making a neighborhood into a community. It is a landmark, by which travelers may shape their journey. It is a center, to which all country roads lead. It is a starting-place, from which the country sends new life to the town. It is a home, sheltering many children, who are one brotherhood in Christ. It is a sower, sowing seed of the Kingdom. It is a defender, stern and strong against all the foes of the people.

We believe there is nothing more important than the strengthening of the Church in the country districts—that means good support for its ministers and consideration on the part of all denominational organizations. As goes the country church so goes the whole Church in America.

A NECESSITY

Rev. W. H. Coburn, of Kinross, Iowa, says: "I consider *The Expositor* a necessity in my study. I often wonder how I got along without it before I formed its acquaintance. Every copy becomes a valuable addition to my library."



The Expositor

Editorial Confidences

G. B. F. HALLOCK, D. D., *Editor-in-Chief*

TWO TASKS FOR MARCH

Every church ought to undertake two great tasks in March. The first is to carry forward a campaign of evangelistic effort to culminate at Easter. The second is to conduct an Every Member Canvass which actually reaches every member.

WATCHING AT THE CROSS

(Good Friday)

Every scene and circumstance connected with the life of our Lord is deeply interesting to us as Christians. Every step in his weary pilgrimage from Bethlehem's manger to Calvary's cross is surrounded with suggestive scenes and sacred associations. But the most hallowed spot of all is Calvary. It is there we see him in the agonies of the crucifixion dying for us. The place has a sad but sacred charm for us as we linger at the cross. We cannot but linger, for Christ crucified means everything to us. It is at the cross each Christian experiences pardon, finds new hope and gets his heart and life re-enlisted in the service of his Master. It is well for us frequently, if not literally, yet in a true sense, to revisit Calvary and "sitting down watch him there."

A friend told us of being one of a number of Christian travellers who recently met in Jerusalem. By mutual consent they went out together to the spot where Christ is thought to have been crucified. And on that "green hill far away, without the city wall," they spent a precious time in prayer and communion together. The thoughts that filled their hearts made their words but few; for they seemed to feel themselves standing under the very shadow of the cross. Christ's presence became very real to them, his crucifixion very real. But their hope through him became very real also. So it was with hearts overflowing with the sense of his love and of gratitude to him they spent the hour together.

We cannot witness the old scene really. Possibly few of us can even visit Calvary. Nevertheless, it is possible for each to place himself or herself before the cross and "sitting down watch him there."

While in this attitude is a time for thought. We cannot sit at the foot of the cross without thinking.

One thought is likely to be our sins. The cross is the measure of sin. When far away from the cross our sins may seem small; but as "sitting down we watch him there" we see how exceedingly sinful sin is because it was sin that put him there. It is base ingratitude when we sin against such a Saviour.

Our thought is then sure to turn to his love. The cross is not alone the measure of sin, but also the measure of love. When we

"See from his head, his hands, his feet,
Sorrow and love flow mingled down,"

we cannot help but say, "Was there ever sorrow like that sorrow? So, was there ever love like that love?"

Immediately there comes also the thought of our duty in view of both our sins and his love. The duty we are under to love him in return will impress itself upon us because love prompts love. "We love him because he first loved us." "As sitting down we watch him there" we are moved to love him, to give him our hearts in return for his heart, our love in return for his love. Seeing him "lifted up" we are "drawn unto him." A strong impulse toward renewal of effort to live near, in close fellowship with him, also follows. We will, as we sit there and think, mourn our liability to forget so dear a friend, and resolve to cultivate intimacy with him through meditation and prayer and study of his life and word.

But not only will we have these inner feelings and thoughts, but a determined resolve toward renewed activity and zeal in his service will be kindled within us. As the liberated slave girl said of the one who purchased her freedom, "I will follow him! I will go with him! I will serve him as long as I live!" so will we, realizing what Christ has done for us and is to us, at once enlist in active efforts in the way of manifesting our appreciation of his sacrifice, our gratitude for his salvation, and our love for his love.

Among the watchers at Christ's cross there were three groups, the unfriendly, the indifferent curiosity seekers, and the friendly. We believe that his death touched the hearts of all; but whether it did or not, let us, sitting down to watch, place ourselves in love and sympathy and devotion among the friendly group.

THE MOST PREVALENT "ISM"

The religion of Christ has today, as ever, its bold and avowed enemies. Yet is it doubtless true that in most of our communities there are comparatively few, even among the non-religious, who are actually hostile to Christianity. It is generally conceded that the religion of Christ does the world no harm. Except a very few among the most depraved, no one would crush out Christianity even if he could. Even infidels are not unwilling for their children to be Christians. The dying Ethan Allen told his daughter to accept her mother's religious beliefs, not his. Many unbelievers are glad to have their children out of the room when they talk their blasphemies.

Neither is hostility to the Church the attitude of any great majority of those who refuse to accept the Saviour and unite with his people. It would be an equally great mistake to imagine any very large proportion of outsiders to be either skeptics or unbelievers. Most of them accept the essential doctrines of Christianity. We sometimes hear them say, "We are waiting to be convinced;" but this is usually only an excuse. They are convinced already. Not at enmity to the Church, not infidels, not skeptics, not actually opposing religion, what word can we use to express the religious condition of this very large class of people outside the churches of today? What better word can we use than this, and say they are indifferent. Like Gallio in the time of Paul, they simply "care for none of these things." They take almost no interest at all in religion either one way or the other. They are simply and entirely indifferent to the whole question. Let us know that the most widespread and prevalent "ism" in Christendom today outside the Church is not Skepticism, not Spiritualism, not Agnosticism, but "Indifferentism."

And of all the conditions of irreligion indifference is the most difficult to contend against. We read in history that Napoleon in war with his heavy artillery found little difficulty in demolishing forts of brick or stone or logs. His heavy cannon balls would crash through and beat down the strongest walls. But somewhere in Egypt he encountered a mud fort. It had been just lately constructed and the mud was not yet dry. Against the soft, yielding clay his cannon balls were quite ineffective. The resistance offered was comparatively so slight that the missiles would simply strike the soft mud with a dull thud and remain imbedded in the embankment only making it the stronger instead of weaker. So when any one is an avowed enemy of Christ, is in open hostility to the Church, or is an honest infidel, standing up honestly for his beliefs, there is some chance for gospel appeals to be effective. But alas for those people who, verily, are too indifferent to offer any real resistance to the

truth! Simply non-committal, pliantly, yieldingly indifferent! Soft mud forts they are, and every appeal of the gospel only leaves them the more strongly fortified against the truth. Really to be opposed to these things, to misunderstand these things, even to doubt these things, does not render a soul's salvation half so hopeless as to "care for none of these things." The former condition may be bad enough, but the latter is almost fatal.

FALLING OUT OF CHURCH

We have heard of a little boy who explained his falling out of bed by saying: "I presume I went to sleep too near where I got in." Many people fall out of church for the same reason. They go to sleep too near where they got in.

There is no time when young and old alike will go to sleep quite so easily as immediately after they unite with the church. A hard duty, they feel, has been accomplished. They have faced it with a good deal of dread; and now that it is done they are liable to stop and take a good long breath,—yes, they will lie down and take a prolonged and indolent nap if some one does not prevent it. On the other hand, it is also true that there is never a time in their history when new converts can so easily be kept awake and set to work. If those who come into our churches do not begin work at the outset the chances are that they will never begin at all; but on the contrary if they are given a good start at the beginning they are likely to develop more and more along all the lines of activity connected with the bringing in of the kingdom of Christ.

These well known facts bring wise suggestion to every pastor. Keep your people from falling out of the church by helping them further in. Give all your people something to do. Enlist them at the beginning and keep them enlisted. It was the wise Shepherd and Bishop of our souls who said: "For the Son of man is as a man taking a far journey, who left his house and gave authority to his servants, and to every man his work." This is the true ideal for every church organization. It should be not a band of idlers, not a body of self-gratulating and selfishly enjoying ease takers, but of diligent and active workers. Help your people further in!

There is work for all, and all can work. Take as an illustration the building of the temple at Jerusalem. The plan of the building was God given. But it was committed to master builders of God's own choosing. It was the business of the builders to carry out God's plans. It was their duty to see how every stone was laid and make sure that the vast multitude should be steadily employed and do their work faithfully. But all the people were enlisted in the work. Some were cleaning off and leveling the foundations; others were on the mountain-sides quarrying

the rocks; others were squaring them to the size directed; others were engaged in hauling them to the place of building; others were raising them to the desired positions; others making mortar and carrying it to the builders; while even the women and children were doubtless engaged in combing the wool or camel's hair and making the curtains and fringes. The whole church was at work. All their energies were directed toward this one great object. The result was the most magnificent building the world has ever seen. Help your people further in!

We all need to become more conscious of the fact that it is only as the rank and file of our churches become engaged in active service for Christ that his kingdom will advance as it ought. It is only as every man finds his work and strives to do it—and there is work for every man without exception—that the church will leap forward with sudden, mighty and victorious strides toward the millennial glory.

This activity so desirable for the whole church proves also of greatest benefit to the individual Christian. The apostle James shows abundantly that the richest blessings come to the individual Christian not so much from the finished results of the work as in the very act of doing it. Speaking of the "doer" of any work he says, "This man shall be blessed in his deed." Peculiar emphasis is to be placed upon the preposition "in," since it is while the disciple is actually engaged in accomplishing something for Christ that the benediction of heaven falls. And this corresponds with our Lord's declaration, "It is more blessed to give than to receive." Ever true is it that helping others is helping ourselves.

Two travelers were once crossing a mountain amid the snow and ice of winter. Encountering a piercing wind they became so chilled that the feebler of the two sank down unable to proceed. He asked the other to leave him and press on, so saving, if possible, one life. But the generous friend of the exhausted one refused to forsake his companion. Lifting him from the snow and ice and wrapping his broad mantle around them both bearing his added burden he struggled on.

When lo! he found his own strength returning. His labor of love had driven the blood with new force along his veins; he felt a new glow in his chilled body, and when he reached the cottage of a peasant and laid his friend on a couch he found that they had both received new life. He had learned that strength is gained by the using, and that life is saved by its losing. Surely it is ever the best way to develop our own graces, this becoming intensely active for others. Help people further in. The more deeply they are interested the better. We serve ourselves by every service which we render. For the organized church and the individual Christian

alike, the seeming paradoxes are true that scattering is increasing, that giving is getting, that saving others is saving ourselves.

LONG MANUSCRIPTS

Many readers object to too long articles. Anyway, space will not permit them. Hereafter articles that we judge too long will be cut down by the omission of less important paragraphs. Editors are never better pleased than when they receive a carefully condensed and well prepared piece of copy—that means nicely written and not too long. A great man of letters once said: "The art of omission is the art of good writing."

There is a great secret many need to learn. It would be greatly to their own profit. It would be to the comfort of editors, too.

IT PAYS TO ADVERTISE

Once upon a time a minister was given a two weeks' vacation by his official board. He traveled on an advertised train, sojourned at an advertised Bible Conference, stopping at an advertised hotel. There he slept between advertised bed-sheets and on an advertised mattress and bed. He got up in the morning at the sound of an advertised alarm system, lathered his face with advertised soap, shaved with an advertised razor, went down and ate advertised breakfast-food and drank advertised coffee.

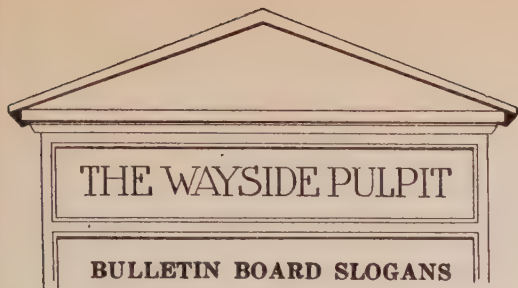
After breakfast he read a daily paper which because of its advertisements was sold to him for two cents. He took a walk on advertised cement, rode in an advertised automobile, fished with an advertised fishing-rod, fried his fish in advertised lard, used an advertised knife and fork, read from an advertised magazine and spent the remainder of the day resting in an advertised hammock reading an advertised book.

When he returned home a good business layman in the official board proposed that they advertise their church, but the preacher objected. Funny, isn't it?—*Adapted.*

ALL CUT UP

Rev. M. L. Banister, of Seymour, Indiana, writes: "My *Expositors* are like those of Mr. Rouse, all cut to pieces! I often wonder if I was the only minister who is guilty of such criminality! But it contains so many helps that I am continually filing them away for future reference. Blessings upon you and all *The Expositor* family!"

A fair test of one's inner resources is to have a two-hour wait between trains at a lonesome station, with no reading matter about, and no companion. Under such circumstances we get an inkling of what our schooling has really done for us.



Rev. W. H. Coburn, of Kinross, Iowa, says: "Your 'Wayside Pulpit' has been preaching from our Bulletin Board much of the time. People passing have learned to watch for the new sayings on it."

Comfort and Indolence are cronies that are never on friendly terms with those inseparable pals, Hard Work and Success.

Don't be in a flurry, or hurry, or shirk; just sidestep old worry with good steady work.

If you think co-operation unnecessary try to run your automobile on three wheels.

Tomorrow's a myth, today a fact: get busy forthwith—act, man, act.

The go-getter is the development of the go-atter.

Public opinion is just private opinion that makes enough noise to attract attention.

Integrity is the balance shown by that perpetual inventory the world keeps of your acts.

The difference between your virtues and your faults—liabilities and assets—is the sum total of your integrity.

The most interesting subject in all the world, Religion!—and never in history so interesting as right now.

Laziness never paid an income tax.

Clean living makes the undertaker wait longer for his money.

The man who doesn't work his brain will soon have a brain that can't work.

The soil of any human heart will grow wild oats.

Many assess character by what a man does; the Lord assesses it by why he does it.

The road of least resistance is all down grade—but think of coming back.

Darwin is right, the monkey is the gland-father of the human race.

The beauty about thirst for knowledge is that there is no morning after.

In this old world you'll find a lot of honest fellows who think it is no crime to walk off with umbrellas.

One good wife on earth is worth two in heaven.

When angry think twice before speaking, if for no other reason than that it will give you time to dope out a more withering line of talk.

"I'll try" is often an alibi for "I will."

We Americans have a strong money sense but a weak time sense; impatient of delay we want everything today.

From the way most of us act one gets the impression that we all want to retire with a full competency this afternoon and spend the rest of our lives in ease and luxury.

The only enemy that can do you irreparable injury is that one called Fear who sits upon your shoulder and whispers in your ear, "You can't do it! You are afraid to try!"

It's all in the mind—if you think you can what in the world's going to stop you? It's you—in yourself—that can't or can; you win or you lose, as you want to.

Get wise to yourself—spruce up and dig in; you're a winner the moment you try it.

The time when I am liable to be wholly wrong is when I know am absolutely right.

Let the young woman who would be pretty as a picture beware of an ugly frame of mind.

Blotter is something you look for while the ink is drying.



Views From Our Aeroplane By the Sky Pilot

DEALING WITH INQUIRERS

What shall we say to inquirers who after submitting as well as they know how to Christ still find no peace? The answer is, Advise them to cease looking for peace and begin to look for duty. One may be as really selfish in seeking Christian assurance and joy as in seeking money. To be in pursuit chiefly of anything that will gratify self is an unwholesome process. Let them take at his word Him who has offered to pardon the penitent. Let them believe his promise, and then, like him, go about doing good. To an inquirer who said, "I would be ready to go through fire and water for Christ's sake, if I could know before starting that I were a Christian," a wise pastor answered, "You must be ready without knowing that you are a Christian to do that." So, and only so, the joy of sins forgiven and of perfect peace will come. The Lord does not pay us our wages in advance.

PROFESSIONAL ENVY

Never envy a popular preacher. This is, unhappily, one of the besetting sins of our profession. In a little group of clergymen intimate with one another, if the conversation turns on some brother who draws a larger audience than any of them, you are too likely to hear that he is a bubble and that the world

will presently find it out. Remember always that many a man whom you would not choose as your pastor is doing a world of good to multitudes whom you could never reach. It is said that when Wesley and Whitefield were at odds on theology and ecclesiastical matters, one of Wesley's adherents asked him, "Do you think we shall see Mr. Whitefield in heaven?" "No," he answered, "I do not. I think he will be so near the Throne, and you and I so far away, that we shall not get within sight of him."

YOU DO NOT KNOW

Would you tell an inquirer who says that he has submitted to Christ that he is a Christian and ought to believe it? No. Never tell any one that he is a Christian. You do not know that he is. You cannot judge the state of souls. But do not leave him to seek some new way of becoming a Christian. Obedience is the essence of Christian character. If the inquirer seems to have made a complete submission then tell him to take the Lord at his word, "Him that cometh unto me I will in no wise cast out," and at once go to work for him. When all self-searching and seeking for joy are vain, earnest Christian work will dispose of his doubts and his fears.

SHEARING THEM

A well known minister says: "I once knew a pastor who seemed to be more intent on shearing than on feeding his flock. He spoke of his people with a whine in his tone. They were as ungenerous a body as he ever knew. He was tired and worn, and they ought to give him an extra vacation. They ought to increase his salary. There was no end to their neglected obligations. Now, no one can be saturated with this sourness without allowing more or less of it to leak into his looks and tones. As he will discover to his cost, also, it is contagious among the people."

But many a pastor speaks of his church as a bridegroom during the honeymoon speaks of the bride. He admires every excellence. He ignores every fault. There never was a people equal to his. "But," says one, "you cannot recognize a church as being what it is not." No; but there are various sorts of church members, good, bad, and indifferent. And you will do well to determine on which class your thought shall be chiefly set.

PROPHETIC DRAMATIZATION

REV. HERBERT MARSH, Spirit Lake, Iowa

Drama sermons and dramatization have received prominent and worthy place in *The Expositor* during the past few months. The dramas appearing have been such as interpreted the message of Paul and others, to be given by the minister alone. The following method has for its purpose the presentation of the messages of the prophets and as a substitute for the regular Scripture reading in

a public service. It is intended also to add variety to the regular morning service, with the use of some of the young men of the church.

It can readily be seen that the young men themselves will never forget the message of the prophet they happen to represent. Then too, the people who listen to the message will be pleased with the variety in the service and will have vividly in mind the prophet's manner and message. Another advantage is the training the young men will get in the art of public speech.

Because the messages are true to Scripture no one can object to their presentation, and we think not to the manner. A sample is given here for suggestiveness to my brethren who read *The Expositor*.

The garb to be used by each prophet ought to be as near the true Oriental dress as possible. Such outfits are easily made and need not be expensive. The same gowns can be used in other dramatizations the church may put on.

* * *

JONAH

"When I tell you that my name is Jonah you will presume to know all about me. But I am afraid you only know about my episode with the whale, and this knowledge has obscured my real mission and message.

"The word of the Lord came unto me saying, 'Go to Nineveh, and say unto it, yet forty days and Nineveh shall be overthrown.' I must confess I was disobedient and took a ship for Tarshish. And you know how the men threw me overboard that the ship and also their lives might be saved. Also how the Lord prepared a great fish to receive me as soon as I was cast overboard, and of my stay in the whale's body three days and three nights. God then heard my prayer and the fish cast me on dry land and my life was saved.

"A second time the word of the Lord came unto me saying, 'Go to Nineveh and cry, yet forty days and Nineveh shall be overthrown.' This time I obeyed and went into the city a day's journey and cried, 'Yet forty days and Nineveh shall be overthrown.' The people from the king down to the humblest citizen repented in sackcloth and ashes. And when I saw that the city was not destroyed I was angry and went on the east side of the city and inquired of God regarding this. God answered me saying, 'Thou hast had pity on the gourd, for which thou hast not labored, and has not caused to grow, which cometh up in the morning and withered by night, and should not I have pity on this six score thousand people that discern not their right hand from their left, and also much cattle?'

"Then knew I that I and my people had been guilty of the sin of exclusiveness and that God was not only a God of the favored Israelite but also the God of the foreigner we despised."

Methods of Church Work

E. A. KING, Editor

The month of March is, or ought to be, a vigorous month for the energetic pastor. We are facing Easter but that does not come until April 20th. However, Lent begins in March and here is a chance to do some worth while spiritual work.

Communities differ widely in their attitude to Lent and Easter. In old churches, well established where customs are rather settled, the people expect special programs at this season of the year. In the newer communities and new churches it is more difficult to manage. Ministers in newly organized churches sometimes forget that their people are not "educated up" to the best way of doing things. They need to be trained and that means hard work mingled with great patience. As a rule, however, there is a feeling most anywhere that Lent and Easter are peculiarly religious seasons, and the church has the right of way. We should do everything possible to take helpful advantage of this state of mind.

We say "Thank you" to those ministers who have taken the time to write letters to the editor of this department. In every case we have enjoyed reading these appreciative words. Occasionally a brother writes a letter just to say how much he is helped by the department and this cheers us a great deal. It is not easy to gather up ten pages of methods each month, and we simply could not do it if our brethren in the pastorate did not send us a lot of material.

We take this occasion to ask our readers to send in more printed samples of their own production. We want church calendars, parish papers, samples of publicity, accounts of your financial campaigns, church building enterprises, lists of sermon topics, stories of Christmas, New Year's, Easter, etc. Now that you are getting out a new line of Lenten material be sure to send us samples. You see it costs you very little extra to remember the Methods Editor, and in addition to that the material you send may help many other ministers and so advance the Kingdom. Why not put the editor's name on your mailing list and when you mail things to your people let one come along this way?

This is the season of the year for the reading of devotional books, and especially for the inducing of other people to read them. Let us suggest a few at this point especially for the minister:

"Classics of the Soul's Quest," by Dr. R. E. Welsh, Geo. H. Doran Co., N. Y. \$2.00. "The Discovery of God," by Basil King, Cosmopolitan Book Co., N. Y. \$2.00. "Mysticism of

East and West," by Wm. Loftus Hare, Harcourt Brace & Co., N. Y. "New Thought Christianized," by Rev. James M. Campbell, Thomas Y. Crowell Co., N. Y. "The Three Fold Secret of the Holy Spirit," by James H. McConkey, Fred Kelker, Harrisburg, Pa. "He Took It Upon Himself," by Margaret Slattery, Pilgrim Press, Boston, Mass. "Prayers of the Social Awakening," by Walter Rauschenbusch, Pilgrim Press, Boston, \$1.00, pocket edition. "Prayers of Frank W. Gunsaulus," Revell Co., N. Y., \$1.25. "Creative Prayer," by E. Herman, Pilgrim Press, Boston. "The Master's Way," and "The Larger Faith," (new) by Charles R. Brown, Pilgrim Press, Boston.

In this issue are a number of helps designed to make the Lenten and Easter season the best ever experienced. May the Lord bless you as you look forward to this glorious season of Eastertide! Send everything in the way of a method to Rev. Elisha A. King, 1618 Drexel Avenue, Miami Beach, Fla.

What to Do During Lent

An increasing number of ministers and churches are making good use of the Lenten season. The observance of this religious season is not by any means universal, and a very large number of Christians go right on with business and pleasure regardless of the religious suggestions of Lent, Holy Week or Easter. Historically Lent is a forty days' fast, observed annually by the Anglican, Roman Catholic and other churches antecedent to Easter. The fast begins Ash Wednesday and is a season of penitence and self-denial. Early in the history of this country the Pilgrims and their descendants refused to observe these customs. The nonconformist would not conform. But now many of these Churches make use of the Lenten season not as a time for fasting but as a period of intense religious activity for the sake of the soul's development. There is no question about the value of making some kind of a religious use of a custom that is so wide spread.

One of the best ways of making a general use of the season is to arrange a course of Lenten sermons for Sunday mornings. Here are a few suggestions collected from several sources: Morning themes on "The Church."

"The Church an Organization."

"The Church a Teacher."

"The Church at Worship."

"The Church an Evangelist."

"The Church a Friend."

"Why Should I Join the Church?"

"The Church and the Future Life."

Evening themes on "Life's Choices."

- "Choice of Amusements."
- "Choice of Vocation."
- "Choice of Equipment."
- "Choice of a Hobby."
- "Choice of Friends."
- "The Supreme Choice."
- "The Meaning of Easter."

Another series of morning sermons is called "Victory sermons."

- "The Victory of Purpose."
- "The Victory of Love."
- "The Victory of Courage."
- "The Victory of Humility."
- "The Victory of Service."
- "The Victory of Sacrifice."

This series is a good one on "Christ Knocking at the Door."

- "Christ's Message to Busy Men."
- "Christ's Message to Anxious Women."
- "Christ's Message to Young People."
- "Christ's Message to the Family."
- "Christ's Message to the Church."
- "The Cross."
- "The Cross as a Cornerstone."
- "The Cross as a Keystone."
- "The Cross as a Steppingstone."
- "The Cross as a Whetstone."
- "The Cross as a Stumblingstone."

Turning from preaching to printing—printer's ink has much to do with the success of your Lenten and Easter programs. It will pay you to study your publicity carefully and arrange it as far ahead as possible. For several years we made our own folders by use of the mimeograph, Perry pictures, and the paste-pot. It is surprising what an attractive folder can be made and the people appreciate having it. It is worth doing. In small parishes could this be done satisfactorily.

During the Lenten season churches ought to work together as much as possible. Some of the happiest memories of our ministry center about such union efforts. Lent is an appropriate season for inter-denominational missionary gatherings and for series of union prayer meetings. Looking toward Holy Week plans can be made to have noon-day meetings in some centrally located church or in some theater where services may be held for everybody.

One of the very best uses to which the Lenten season may be put is evangelistic effort in the Sunday School and the catechetical class. These classes are always interesting and entirely worth while. If the young people do not, as a result, actually unite with the Church at Easter the work is not lost. It does a minister a great deal of good to get into close, confidential contact with his young people. He learns a lot of things from them in having the privilege of teaching.

This season of the year offers an opportunity to induce people to read religious books of devotion and instruction. It is a difficult task, however, because people as a rule do not

spend time enough in quietude to read, so nothing of meditation! Still, it is the minister's duty as well as privilege to try to get his people to read. You will find a list of books on Lent and Easter in *The Expositor* for March, 1922, page 700. Take a book into the pulpit, or to prayer meeting and talk about it interestingly and urge people to read it. Offer to buy copies for them if they wish you to. Print names of books in your calendar.

Some people do not like to associate Lent and Easter with money, but church leaders know that money is necessary to carry on the work of the church. As a rule we do not ask people to sacrifice very much during Lent, but, as the season is based upon the idea of fasting and self-denial, it is proper to ask our people to save money by self-denial and give that money to the church for current expenses, missions or some other specific object. One church we know of renovated the church at a cost of several thousands of dollars and made Lent a season for saving money so as to make a large offering Easter Sunday for the renovating fund.

One other suggestion. We believe that at this season of the year a great service can be rendered by the use of lantern-slide sermons and the right kind of moving pictures. If you will turn to *The Expositor* for March, 1922, page 702, you will find a long list of sources from which to secure slides. *The Expositor* for March and April of any year will be found teeming with helpful ideas.

Lenten Calendar

| | |
|-----------------|------------|
| Ash Wednesday | March 5th |
| Palm Sunday | April 13th |
| Maundy Thursday | April 17th |
| Good Friday | April 18th |
| Easter Sunday | April 20th |

Holy Week or Passion Week is the week between Palm Sunday and Easter.

Maundy Thursday commemorates Jesus washing of the disciples' feet. John 13.

A Lenten Message For Your Calendar

"To Do Something for Some One Else; to love the unlovely; to give a hand to the unattractive; to speak to the uncongenial; to make friends with the poor and folks of lowly degree; to find a niche in the church of the Lord and to do something out of sheer love for him; to determine in his house to have his mind; to plan to win at least one for the Master; to aim to redeem past time that is lost; to will to let one's light to shine; to cut off practices that are sinful and costly; to add the beauty of holiness—this is to make one's life a thing of beauty, and this is to grow in grace, for growing in grace is simply copying the beautiful life of the altogether lovely One."—Edward F. Reimer, *Bulletin of the State Street Congregational Church, Portland, Maine.*

Vesper Talks in Lent

Rev. Paul M. Brosy, Goshen, Ind.

"A Prophetic Perfume."
"The Lord's Legacy of Love."
"The Awful Agony."
"Judas and Jesus."
"When Cowards Come."
"Condemned by the Church."
"A Disciple's Denial."
"The Saviour's Significant Silence."
"Choose Christ or a Criminal."
"His Saving Stripes."
"Pilate's Preaching."
"God is Guilty."
"Carrying the Cross."
"The Wailing Women."
"Crucified on Calvary."
"The Groups That Gathered."
"Devotions for His Death."
"Demonstrations at His Decease."
"The Abiding Atonement."

The Church Year

Rev. W. A. Shipway, rector of The Church of the Holy Trinity, Covina, Calif., publishes a monthly calendar that always contains a lot of good things. He has the spirit of an educator and propagandist, in the best sense. In his issue for December, 1923, he publishes the following "Church Year" intertwined with the Apostles' Creed. For the convenience of many of our readers we reproduce it here:

The Apostles' Creed and the Church Year

Advent—Dec. 2, 9, 16, 23, 1923.

From thence he shall come to judge the quick and the dead.

Christmas—Tuesday, Dec. 25, 1923.

Who was conceived by the Holy Ghost, Born of the Virgin Mary.

Epiphany—Sunday, Jan. 6, 1924.

The Holy Catholic Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body: And the life Everlasting.

Lent—March 5th (6 weeks).

Suffered under Pontius Pilate, was crucified, dead, and buried: he descended into hell:

Easter—April 20, 1924.

The third day he rose again from the dead:

Ascension—May 29, 1924.

He ascended into heaven, And sitteth on the right hand of God the Father Almighty:

Whitsunday—June 8, 1924.

I believe in the Holy Ghost:

Trinity—June 15, 1924.

The three paragraphs:

I believe in God the Father Almighty, Maker of Heaven and earth: and in Jesus Christ his only Son our Lord; I believe in the Holy Ghost.

The appropriateness of classifying "Holy Catholic Church" under Epiphany is that Christ opened the Church to the Gentiles, i. e., to other than the Jews.

The Communion of saints, Forgiveness of

sins and the Life everlasting come as blessings through the Holy Church of God.

A Suggestive Series of Lenten Themes

The eleven chapter headings of the book by Prof. E. I. Bosworth entitled "What It Means to be a Christian," make one of the finest possible series of Lenten sermons. They are:

The Wonderful Way of Living.

Becoming Aware of God.

Is There a God?

Christian Prayer.

Who is Jesus Christ?

How Does the Suffering of Jesus Help Men?

The Resurrection of Jesus.

What is it for a Bad Man to Believe on the Lord Jesus Christ and Be Saved?

Life After Death.

Some Objections to Beginning the Christian Life.

Choosing the Great Adventure.

Lent a Spiritual Journey

As the Lenten season drew nigh at the First Congregational Church of Marlborough, Mass., the pastor used calendar editorials to create a spiritual uplift. He depicted the season of Lent as a spiritual journey toward the mountain heights of a new experience, with Easter the goal or summit. A training class of young people from 12 to 16 years of age was held by Rev. Mr. Anderson every Sunday during Lent with marked success. The Fellowship of Prayer was used by many of the congregation in their homes, and at the weekly prayer service the general topic for the week was used, the pastor leading, followed by many testimonies and prayers. A committee on evangelization, consisting of the church committee and five from each of the church organizations, was formed. They met Sunday morning for about fifteen minutes before the service for earnest prayer and consultation.

During Lent the pastor's sermons were on the theme, "The Greatest Business in the World"—that of bringing souls to Jesus. Holy Week services were held on four evenings, with communion on Thursday evening. Some of the fruits of the Lenten season were seen when 29 united with the church on Easter, 21 on confession. After the pastor had given the right hand of fellowship to each one, the deacons presented them white carnations, symbolizing purity, progress and endurance in the Christian lives the new members are to lead.

A Series of Lenten Sermons

Rev. Augustine Jones, Makowao, Hawaii

The Seven Churches

Laodicea—The Penalty of Indecision.

"Because thou art lukewarm, and neither hot nor cold I will spew thee out of my mouth."

Ephesus—The Perils of Lowered Enthusiasm.

"I have this against thee that thou didst leave thy first love."

Sardis—The Value of an Earnest Minority.

"Thou hast a few names in Sardis that did with me in white for they are worthy." not defile their garments, and they shall walk *Philadelphia*—The Privilege of Service.

"Behold I have set before thee a door opened which none can shut."

Pergamum—The Inner Joy of Victory.

"To him that overcometh, will I give to eat of the hidden manna, and I will give him a white stone and on the stone a new name written which no man knoweth but he that receiveth it."

Smyrna—The Reward of Constancy.

"Be thou faithful unto death, and I will give thee the crown of life."

Thyatira—The Promise of a Dawning Day (An Easter Message).

"He that overcometh and keepeth my words to the end, to him will I give the morning star."

Lenten Evangelism

Many churches use this season of the year for evangelism. Rev. G. L. Brown, Jamestown, N. Y., has this significant appeal on his calendar:

"Denial of pleasures; abstinence from certain foods; observance of fast days; sacrificial acts; these some Christians devotedly keep during Lent as their expression of thanksgiving to him who sealed with his sufferings and made certain with his death the gift of life and life abundant.

"Every Christian, whatever the method, ought to approach the sacred sorrow of Good Friday and the splendor of Easter Morning with profound thanksgiving. We of our church believe that the finest offering that we can bring will be the re-consecration of ourselves *together with another soul won to Christ*. We are therefore engaged in an effort of evangelism. For it we must be one in spirit, in thought, in devotion. The mid-week service we believe to be a rare opportunity in these coming weeks for intimate fellowship both with God and with each other.

"Whatever has been your habit regarding the mid-week service, could you do less on the next four Wednesday nights than to consecrate the hour from 7:30 until 8:30 to the church and contribute your presence, your prayer, your meditation?"

Good Books for Lenten Reading

If the minister does not make some special reference to Lent and Easter in his own life and program how can he expect his people to make any special observance of the season?

The Pilgrim Press, Boston, New York and Chicago, gives this list of "Good Books for Lenten Reading." The books are both new and old. We copy a few from this list with their prices.

"Come Ye Apart," Rev. J. H. Jowett, D. D., \$1.50, postage 10c.

"He Took It Upon Himself," Margaret Slattery, 75c, postage 10c.

"The Meaning of Prayer," Rev. Harry Emerson Fosdick, D. D., \$1.15, postage 10c.

"That One Face," Richard Roberts, \$1.50, postage 10c.

"The Manhood of the Master," Fosdick, \$1.15, postage 10c.

"Jesus of Nazareth," Geo. A. Barton, LL. D., \$2.00, postage 10c.

"Spiritual Energies in Daily Life," Rufus M. Jones, \$1.50, postage 10c.

"The Song of Our Syrian Guest," Wm. A. Knight, 90c postage 5c.

"Christianity and Progress," Fosdick, \$1.50, postage 10c.

"Greatness and Simplicity of the Christian Faith," Henry Churchill King, 50c, postage 8c.

"The Main Points," Dean Chas. R. Brown, \$1.25, postage 10c.

Notes and Comments for Lent

If one had a thousand church calendars containing printed comments of ministers during the Lenten season he would have a book of valuable religious thoughts. Here are a few you may wish to use:

Lent is here. There is no magic in its days. It is only that we have resolved till Easter to give time and thought to our religious life. All this may come to nothing, or it may come to much. I beg you let it come to much.

In your daily Bible reading compare what Isaiah says with the New Testament Passion history and you will find the most perfect correspondence between the two. In Jesus of Nazareth alone in all history has Isaiah's prophecy been fulfilled. The meekness, the pathos of undeserved suffering, the atoning function, the final triumph, will suit no other.

"Yes, my soul, 'tis he, 'tis he!"

The pastor would be glad to know of those who would like to receive the Communion in their homes Easter afternoon. Please inform him by Saturday noon.

Follow the Passion history in our service; mix the hearing with faith; measure the depths of sin by the sufferings and death of Christ. Sin must be an awful thing to require such a price for our redemption. Measure God's love for us by the gift of his Son. Measure Christ's love by his sacrifice for us. Permit the Holy Spirit to guide your hearing, your prayers, your meditations, and your lives.

Almighty and most merciful Father, who has taught us not to think of ourselves only, but also for the wants of others; we remember before thee all who are burdened and oppressed, those whose hopes have been crushed and whose purposes are overthrown. We remember all who are afflicted by poverty, or

worn down by disease or illness, the weary and the heavy-laden, those also who are in darkness or despair, or who are suffering for righteousness' sake. Help them all to rest in thee; through Jesus Christ our Lord. Amen.

We are again entering the blessed Lenten season, when we seem to some closer to the Saviour than at any other time of the year. As we follow the footsteps of the Son of God on his Way of the Cross we are led to a new devotion and a new consecration.

A self-denial box has been provided for the members in which each one may make a voluntary, daily, self-denial offering. The amount we give must lie with the individual, but let us remember that if it is to be really a self-denial—then it must be worth-while—we must feel it. Jesus suffered the uttermost, so we are to give our best. The Lenten offering this year will be for the building fund. We are therefore making our sacrifice for a cause that lies close to our hearts.

Lent for the Christian is a time to draw apart from the noise and excitement of the world, and to seek the Saviour as he travels his way of the Cross. It is natural to be drawn to a person in suffering; deep friendships are often born to those who share hardships. And the Saviour, as the Man of Sorrows, draws especially close to the hearts of men. The Lenten season is therefore a sample of what the whole Christian life ought to be. It is a separate life—in the world but not of the world. For forty days of the 365 the Christian tries to prove worthy of the name. Here lies the secret of the blessedness which these days bring.

Please furnish the pastor with the names and addresses of any Protestant friends or families in the community who might be interested in receiving our Lenten literature. Use the information "Card" on the back of this Bulletin.

Have you ever won anyone for Christ and his Church? Because of your influence, some relative or neighbor may be brought to confess the Lord Jesus publicly by uniting with the church. Make this a matter of earnest prayer and let Easter this year be a time when you also have the joy of service demonstrated in the winning of one for Christ.

Sermon Themes to Prepare for Easter

"The I Am's of Jesus"

Rev. Geo. W. Peters

"The Source of Spiritual Life." "I am the Vine."—John 15:5.

"The Soul's Vigil." "I Am the Good Shepherd."—John 10:11.

Church Attendance STIMULATORS

A series of 17 cards $3\frac{1}{2} \times 5\frac{1}{2}$ inches, printed in two colors featuring pointed paragraphs about church attendance.

60c per hundred—\$5 per thousand
(Adding church or your name, 50c extra—any amount)

Start the New Year right—boost your church
Free catalog of church helps on request.

Woolverton Printing Co.

Cedar Falls, Ia.



"The World's Spiritual Sun." "I Am the Light of the World."—John 9:5.

"The Supreme Sacrifice." (Communion)
"I Am the Bread of Life."—John 6:48.

"The Highway of Truth and Life." (Palm Sunday.) "I Am the Way, the Truth and the Life."—John 14:6.

"Victory." (Easter Sunday.) "I Am the Resurrection and the Life."—John 11:25.

New Idea in Sermons

Rev. W. H. Macpherson, pastor of St. John's Church, Joliet, Ill., is preaching a series of sermons on "I Tune My Violin." This is rather unique and his themes are as follows:

"A"—Associations.

"D"—Duties.

"G"—Giving.

"E"—Enthusiasm.

Use Calendar to Educate

The fourth page of the calendar of the Presbyterian Church of Sewickley, Pa., is devoted to an explanation of the work of the missionary work of the denomination. Better than a long list of church officers!

Send Friendly Greetings

Church visitation has often meant a call for money. Within the past 10 years we have seen a great increase in social calls and friendly canvasses. It makes the financial canvass easier when it does come.

The Rev. Amos J. Thomas of Windsor, Ontario, writes that on a recent Sunday 120 Church workers visited 725 homes leaving greeting cards at each home. The week before a card of information about the coming annual reunion of the church was sent by mail. On the bottom of the card is this announcement:

"We have over seven hundred families on our calling list. On next Sunday, between the morning and evening services, every one of these homes will be visited. Over a hundred workers have volunteered for the task."

Each of the 120 workers was supplied with greeting cards. A picture of the church was printed on the card and greetings from the

minister. How such an army of friendly visitors must have aroused that parish!

Reaching Boys and Men in a Town of Two Thousand

A dozen years ago we knew a young man in Seattle, Washington, by the name of Jack Dunstan. He had once a pastorate in Alaska. Now he is solving a real problem in a small town of two thousand population in the state of Washington.

The town of Arlington is devoted to dairy-farming and lumber. There was a good Congregational church building there and a membership of 32 but nothing out of the ordinary had ever been done for the community by the church. Mr. Dunstan worked on for a year preaching the gospel of community service but during the following summer his audiences fell off. He looked around and saw a lot of boys running wild. Then he woke up, and what he did and its results the editor of his denominational Home Missionary Magazine asked him to "tell the world." This is what he says:

"I found that some boys, especially those who did not have the advantage of good homes, were running wild and giving the police much trouble. There seemed very little for a number of them to do in or out of school hours but mischief. A heavy rock which crashed through my bedroom window one midnight just missing the baby's head, convinced me that what was needed was a program that would interest all the boys of the neighborhood, not simply the few who were in the Sunday School.

"Every American boy loves baseball, so, naturally, the ball park furnished the first point of contact with practically all the boys in the neighborhood. The use of the diamond was granted for afternoons and evenings. Then I found three old "fans," a banker, a physician and a merchant, who agreed to act as a board of control for the proposed Junior Baseball League.

"The next step was to register, free of charge, all boys in the district within a radius of eight miles who wished to play ball. Within a week we had enough names for ten teams. Boys of thirteen and under were placed in the B League and those between thirteen and sixteen in A League. Occasional exceptions to these age limits have been made. The board then fixed four districts, with boundaries so that the teams would be as even as possible. Roughly, there are two districts within the town limits and two country districts.

"The boys were called together, captains were elected and, after consultation with the players, the board appointed for each team an adult manager. Some of these managers have had a fatherly influence for good over their young charges.

"The success of the baseball league encouraged me to organize a junior football league with six teams and a junior basketball league

with eight teams. These leagues were not promoted as a bait to get the boys into Sunday School, but because it seemed as though the boys needed some such program of organized athletics. If the business of the church is to fit each life for complete living and if baseball has a large place in the life of the average normal American boy, then we are interested in baseball.

"However, this program of athletics did not keep the boys off the streets after dark. So the Boy Scouts made an excavation for a fifty-foot rifle range, properly equipped, and a small gymnasium. This plant became the headquarters for an every-night-in-the-week program of boys' and girls' clubs, with a membership of more than one hundred young people, under capable supervision. Mrs. Dunstan organized the girls into Camp Fire Circles.

"When this work had attracted the attention of the community in general we announced a Big Brother dinner, to which all men interested in the program were invited, and at that dinner the Men's Club was formed. It has an active membership of eighty and is the liveliest organization in town.

"The club invited to Arlington some time ago the Older Boys' Conference, promoted annually in different sections of the state by the Y. M. C. A. and which was described by a local banker as 'the best thing that ever came to our town.'

"A large number of the business and professional men of the town are now identified with our church and have become its financial supporters. Last but by no means least, as a result of the young people's program, the mothers became interested and last year raised fourteen hundred dollars to purchase a parsonage."

Use the "Call to Worship"

Many liturgical churches use a "Call to Worship." We had never thought it worth while to use such a formal opening for the Sunday morning service largely because of training in the simplicity of religious exercises. But now we begin the church service, after organ prelude and the doxology, by repeating sentences like these:

"O come, let us worship and bow down; let us kneel before the Lord our maker."

"O worship the Lord in the beauty of holiness: fear before him, all the earth."

"Opening sentences" may be found in most church hymn books. We use "Hymns of the Centuries," published by A. S. Barnes & Co., New York. This book contains other helps to worship.

Dr. Thomas H. Harper, Dallas, Texas, uses the following "call" following the Processional:

"The hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a spirit; and they that

worship him must worship him in spirit and in truth."

This is followed by a response by the congregation:

"O, come let us worship and bow down; let us kneel before the Lord our Maker; for he is our God, and we are the people of his pasture, and the sheep of his hand."

This is printed on his calendar as a part of the morning service. To avoid repeating such phrases until they become meaningless exchange them every once in a while. The reaction is very satisfactory and leads to devotion and the worshipful spirit.

Another change we have made seems to help carry the spirit of the service through to the very conclusion. That is, we sing "The Gloria" after the benediction. It "lifts the people up" in spirit and sends them forth with praise. It gives the minister time to get to the door so as to shake hands with the people as they leave the church. If you have not tried either of these plans you have a good chance to begin during the Lent.

How One Pastor Offers His Wares

Rev. E. A. Hunter, of Beeville, Texas, has a breezy and taking advertisement in his local town paper that may suggest an idea to some of our readers. It speaks for itself. The illustration is an *Expositor* cut.



Read the Sign Board

HOWDY!
THE METHODIST CHURCH
Beeville, Texas,
AND HER PASTOR
Rev. E. A. Hunter
ARE READY TO SERVE YOU
In sickness or health
IN JOY OR SADNESS
Night or day
HOT OR COLD
Rain or shine
WHETHER YOU BE
Rich or Poor
LEARNED OR UNLEARNED
Service is their motto.

IF YOU WANT
Comfort
PEACE
Pardon for your sins
HAPPINESS
Strength
COURAGE OR
Friendship, attend
THE METHODIST CHURCH.
If you want
COUNSEL OR
Sympathy
CALL THE PASTOR.
Phone 182.

A Strictly Religious Use of Moving Pictures

J. H. Ballard tells how the Presbyterian Church of Hornell, N. Y., used moving pictures.

This church with a constituency of 600-700 had a beautiful new plant located in the very center of the city. The use of pictures was carried on for two successive winters in the evening service. Every effort was made to have a pronounced religious atmosphere predominate the entire gathering.

Bible stories chiefly were shown. No secular story, not even one with a "moral" was used.

No scenic films were used, nor travel pictures. When Bible stories were not shown the only substitutes were historical and patriotic pictures and these were used only during the tense days of the war.

This was distinctly a people's service. Everybody and anybody was made to feel at home. The Sunday morning congregation was invited to stay away from the evening service, with the exception of ushers and those persons having definite work to do. As a result all sorts and conditions of people filled the auditorium Sunday after Sunday.

No collection was taken at these picture services and in no way was money allowed to enter into the situation. The expenses were met otherwise than by collections. The reason for the ruling out of all money was to take away any possible ground for the charge of commercializing the church or setting up a competition with the motion picture houses of the city. We outline the service almost always used:

1. Organ Prelude—Longer than usual, covering the gathering of the larger congregation. Near the close of the prelude the vested choir silently marched in, followed by the pastor.

2. The moment the pastor took his seat there were thrown on the screen the following words:

Whoever thou art that enterest this Church leave it not without a prayer for Thyself, for Those who worship here and for all Mankind.

3. Anthem by the choir, sung without announcement.

4. Scripture lesson. This was thrown on the screen. It generally consisted of familiar passages, such as Psalm 1, Psalm 23, parts of John 14, Story of the Prodigal Son, etc. The congregation rose and read the entire lesson responsively.

5. Hymn. This also was thrown on the

screen. Familiar hymns were used with a strong tendency toward the old time hymns with memories of home and mother. The congregational singing of these hymns was often wonderful to hear.

6. Prayer by the pastor, always brief.

7. Another anthem by the choir.

8. The first reel of the evening picture. Two reels were always shown, each reel taking about twelve minutes to run through. During the showing of the pictures the organ music was softly continued.

9. An address or sermon by the pastor. This was generally ten to fifteen minutes in length and always connected up with the picture story of the evening. No text was used as a rule, but the message was uncompromisingly Christian, generally with an evangelistic tendency. Popular topics were never discussed in these evening services.

10. The second reel was then shown.

11. The closing hymn was thrown on the screen and sung by all.

12. Benediction and Postlude.

Dedication of a Pulpit Lamp

William Dana Street, D. D., White Plains, N. Y.

Hymn—"Hushed was the evening hymn."

Responsive reading.

Minister: For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness go forth as brightness, and her salvation as a lamp that burneth.

People: And the nations shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of Jehovah shall name.

Minister: I have ordained a lamp for mine anointed.

People: For thou art my lamp, O Jehovah; and Jehovah will lighten my darkness.

Minister: Thy word is a lamp unto my feet, and light unto my path.

People: The commandment is a lamp; and the law is light.

Minister: The spirit of man is the lamp of Jehovah.

People: Jesus said, I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.

Hymn—(One verse)

I heard the voice of Jesus say,
I am this dark world's light;
Look unto me, thy morn shall rise,
And all thy day be bright,
I looked to Jesus, and I found
In him my star, my sun;
And in that light of life I'll walk,
Till traveling days are done.

Dedication sentences—(To be read in unison)

That hours of worship in the House of God may be radiant and joyous,

We dedicate this lamp.

That as the light shines upon the pages of

the Bible, so God's Truth may enlighten our darkness,

We dedicate this lamp.

That this church may be a light-house for Christ in this community,

We dedicate this lamp.

That the light of the Gospel of Jesus Christ may shine unto the uttermost parts of the earth,

We dedicate this lamp.

That we may keep the holy memory of Christ's servants in whose name this gift is made,

We dedicate this lamp.

Prayer of dedication.

Response—(To be sung by all)

Send out thy light and thy truth, let them lead me;

O, let them lead me to thy holy hill.

Send out thy light and thy truth, let them lead me;

O, let them bring me to thy holy hill.

O, let them lead me, O, let them lead me;

O, let them bring me to thy holy hill.

Prayer Meeting Discussions

At the Walnut Hills Congregational Church, Cincinnati, Ohio, the pastor, Rev. Raymond G. Clapp, conducts a prayer meeting in a unique way. He uses a book entitled "Landmarks of Christian History." This book is being studied by an interested group. In a recent announcement in his calendar he says:

"The subject for study Wednesday evening will be Christianity in Greek Lands in the Second Century and The Christian Martyrs, especially the story of Perpetua. A well informed Christian should know something of the history of the church since Bible times. Do you? The successes and mistakes of the pioneers of the faith will help us to live better Christian lives today, if they are familiar to us as we plan our days."

Big Value for Ten Cents

Printed copies of lectures on "Evolution and Christian Faith," (not a tirade against it) will be sent to any address for ten cents. A copy of Rev. E. A. King's beautiful book "The Cure for Worry" will be sent also if you add twenty-five cents. This latter book makes a very acceptable Lenten and Easter gift. The Personal Help Press, Miami Beach, Florida.

How Church Members Can Help

Rev. M. E. Dodd, D. D., Shreveport, La.

There are seven definite things which all members of the church can do to help their church and the cause of Christ.

1. They can have a definite place in the house of worship and be in that place regularly and reverently.

2. They can be intellectually and spiritually wide-awake during the hour of worship. Demosthenes said: "Eloquence depends as

much upon the ear as the tongue." One inattentive, indifferent listener can spoil a whole service, even as one instrument can cause a discord in the orchestra.

3. They can help to get others to the church service by inviting strangers, visitors and neighbors to come with them and by bringing them if necessary. Suppose each one of our 2,000 resident members made it a rule to speak to somebody each day about coming to church. That would be 14,000 invitations per week, and if only one out of 14 accepted that would be 1,000 attendance on the Lord's day.

4. They can pass on to others what they have felt and heard and learned in the work and worship of their church. There are shut-ins, stay-at-homes, and deliberate absentees who could be reached in this manner with the Words of Life.

5. They can incarnate in their own lives the Gospel they hear and thus become "living epistles read and known of all men." The only Bible many people read is the lives of the church members they see. No church can ever rise higher than the average member's life. A man coming into church and meeting the people going out asked: "Is church over?" A wise deacon replied, "No, church has just begun,—the service is over and we are now going out to live what we heard."

6. Members can hand the pastor the names and addresses of prospects for church membership. Each member of the church should know of one person at least who is a good prospect. Suppose our resident members should hand in one name each,—we would soon have 2,000 souls to pray for, work with and go after during the fall and winter.

7. Members can pray without ceasing; pray for the pastor; pray for the church workers; pray for the deacons; pray for the Sunday School teachers; pray for all their fellow-men; pray for the denominational work; pray for our missionaries; pray for our orphan children; pray for our hospitals and schools,—pray "Thy Kingdom come and thy will be done on earth as in heaven and let it begin in me."

Clear Cut Objectives for a Revival

Rev. W. R. Kimmel of Huntington, Ind., once sent out a letter to his people about a revival of religion about to take place in his church. We print a part of it because he seems to know exactly what he wants to do.

"We begin our Revival Meetings January 22d," he says. Continuing he writes, "I would like to call your attention to a few very important things: (1) A revival is sent down from above, it is not set up or gotten up, a set up revival does not revive. (2) Here is what I hope that we may accomplish: (a) The Spiritual Life of the church revived, every member of the church uplifted; (b) The unsaved of our boys and girls and young men and

women saved i. e. brought into a vital relationship with Jesus Christ; (c) The unchurched brought into the church; (d) and finally I would like to see an overmastering Spirit of Loyalty and enthusiasm for Christ seize our membership."

Wake the People Up

"The Assistant Pastor," M. E. Church, San Antonio, Texas, prints the following suggestive election ticket. Try it yourself:

ELECTION!

IMPORTANT!

Question: Shall the Church Live?

AFFIRMATIVE

NEGATIVE

How Vote? By—

How Vote? By—

1—Regular attendance.

1—Never or seldom attending.

2—Daily prayer.

2—Never or seldom praying.

3—Weekly giving.

3—Never or seldom giving.

4—Often talking it up.

4—Often talking it down.

RESULTS

RESULTS

1—Spiritual membership.

1—Fault finding membership.

2—Live church.

2—Dead church.

3—Happy pastor.

3—Heart-broken pastor.

4—Souls saved.

4—Lives ruined.

Time of Election? Every Week.

Who Votes? Every Methodist.

HOW DO YOU VOTE?

"Know Your City" Prayer Meetings

We have a list of prayer meeting topics from Rev. W. C. Deer, Cedar Falls, Iowa. They are different from anything we have yet seen. He calls the meeting a "Mid-Week Fellowship Service." For 12 weeks the topics were in the nature of a survey. Here are some of the subjects:

I. Subject: "The Land on Which We Live."

Bible: Gen. Chap. 1. The Creation: Land and Man.

Discussion: God and Geographic Formations.

Prayer: Thankfulness for our Country.

II. Subject: "Early Inhabitants and Settlers of Cedar Fall."

Bible: Gen. 12:1-9. Journeying to a New Country.

Discussion: The Indian and the Pioneer; their Religion.

Prayer: For Colporteurs and Pioneer Workers.

III. Subject: "The Present Population and Nationalities of our City."

Bible: Acts 1:6-14; 2:5-13, Foreign Missions at Home.

Discussion: Americanization.

Prayer: For the New Comers.

IV. Subject: "The Present City Government and Officers of our City."

Bible: Rom. 13, Law Observance.

Discussion: The Government of our City.

Prayer: For Officers and Officials.

V. Subject: "The Industries and Business Institutions of our City."

Bible: Philemon—Capital and Labor.

Discussion: The Church and Industrial Democracy.

Prayer: For the Toilers of the World.

VI. Subject: "The Church and World Peace."

Bible: Luke 2:8-20. Jesus and Good-Will.

Discussion: The Church's Task in a World of Hate and Strife.

Prayer: For the Peace of the World.

VII. Subject: "The Social Welfare Organizations of our City."

Bible: Luke 10:25-37. Good Samaritanism.

Discussion: The Philanthropic Work of the City, especially the Red Cross.

Prayer: For the Help of the Needy.

VIII. Subject: "The Churches of our City."

Bible: Rev. 3:1-6. Unfinished Tasks.

Discussion: What are the Churches Doing for the Community?

Prayer: For Unity of spirit and effort.

Other subjects considered: the recreation of the people, the educational opportunities, Baptist church history, and the abilities and objectivities of the local church. The pastor says the meetings were interesting and helpful. With the exception of one or two themes by the pastor the subjects were assigned to people who were acquainted with the facts.

How to Get Facts Before the Congregation

Rev. H. H. Gill, when pastor at Stockton, Calif., wanted to impress his people with some pertinent facts about the year's accomplishments. He used the fourth page of his calendar and printed at the top in black letters DO YOU KNOW and then down at the left side used the word "That" thirty-nine times following each one with a paragraph. Good idea.

Choice Bits From Rev. Charles E. Crusoe

We have just opened an envelope from "The Community Press," Aquasco, Maryland. We think it is the church press of Rev. Charles E. Crusoe. In any case it is certainly indicative of originality.

This excellent invitation is on a blotter:

AN INVITATION TO CHURCH

Even if you have not received an invitation to Attend the Episcopal Church

Why come on anyhow. Don't stand back just because

You are not coaxed! It is the Lord's work, be a part of

It as He has asked of you. Put real pep into it. To say, I Will, when you know you can, That's pep.

To look for the best in every man, That's pep. To meet each thundering knock out blow; And come back with a laugh because you know

You'll get the best of the whole show, That's pep!

Call The Rectory For Hours of Service.

On a card we find this sermon topic:

"Is There Any Unfinished Business?"

"Yes, there's lots of it!

"The world in general is in a state of unfinished business. And many individuals are distressed because their lives seem to be so largely unfinished. There's lots of unfinished business in your life! Do you know what it is?"

Then follows the name of the preacher, name of church, etc. Such a minister is bound to have a hearing for his message.

A Church's Foundation

The Congregational Church of Dallas, Texas, prints this picture on the front page of its calendar. Why not do the same with your church?



Publicity Table in Church Proves Great Help

Rev. Paul J. Allured, minister of the First Presbyterian Church at Ulby, Michigan, has a book or publicity table situated just back of the rear pew and in front of the main door. On this the Department of Religious Education displayed a sample set of religious books for the home and took orders for \$46 worth of books the first day.

On Good Friday the "spiritual resources committee" placed on it a pile of "His Last Week" booklets and a glass dish, and those passing out of the service helped themselves, placing the price in the dish.

The publicity missionary and gospel extension departments provide sample copies of magazines, missionary and other literature that they get from the various boards.

The church people are urged to possess "church letter files" in which to preserve all literature they take from the table, for reference, classifying it according to the different departments.

A bookcase near the door serves as a depository for surplus books or pamphlets, workers' library for lending purposes, etc. It all helps to impress those who come to the services with the idea that the church is not an entertainment or a life-saver as much as it is an educator and promoter of religious information and intelligent Christian service.

Ten Reasons for a Family Altar in Every Christian Home

Because it will send you forth to the daily task with cheerful heart, stronger for the work, truer to duty and determined in whatever is done therein to glorify God.

Because it will give you strength to meet the discouragements, the disappointments, the unexpected diversities and sometimes the blighted hopes that may fall to your lot.

Because it will make you conscious throughout the day of the attending presence of an unseen, divine One, who will bring you through more than conqueror over every unholy thought or thing that rises up against you.

Because it will sweeten home life and enrich home relationship as nothing else can do.

Because it will resolve the misunderstanding and relieve the friction that sometimes intrudes into the sacred precincts of family life.

Because it will hold as nothing else the boys and girls when they have gone out from underneath the parental roof and so determine very largely the eternal salvation of your children.

Because it will exert a helpful, hallowed influence over those who may at any time be guests within the home.

Because it will powerfully re-enforce the work of your pastor in pulpit and in pew and stimulate the life of your church in its every activity.

Because it will furnish an example and a stimulus to other homes for the same kind of life and service and devotion to God.

Because the Word of God requires it and in thus obeying God we honor him who is the Giver of all good and the source of all blessings.

Have you an altar? Have you reported on the covenant card? Why not?—*Rev. Geo. Longaker, Akron, Ohio.*

The Go To Church Band

An exchange carries the following paragraphs which require no comment:

"The pastor of the Pilgrim Congregational church in Nashua, N. H., adopted a rather unusual plan for stimulating church attendance on the part of children. A "Go-To-Church Band" was organized, each child who joined being obligated to attend church. More than sixty children entered the covenant and attended regularly. It was planned for the Lenten period but was so successful that it has been continued without interruption since that date. A brief sermon to the children was one of the special features of the service."

"When commentator was a boy his father used to say to him: 'Well, my boy, it's time to go to church,' and never once did the chap dream about joining a 'Go-To-Church Band.' And there were scores of youngsters in church, all sitting with their parents and listening respectfully. Why not now? Lack of true

spiritual nurture! Lack of true wholesome discipline! Lack of true parental authority! Foolish churches! Foolish pastors! Foolish parents!"

What Do They See?

REV GEO. E. BURLINGAME, Los Angeles, Cal.

What do the people see who come to your church?

Jesus, in one of his most simple and vivid parables, taken from common life, suggests what people have a right to expect when they come into the assembly of God's children: "No man, when he hath lighted a lamp, putteth it in a cellar, neither under a bushel, but on the stand, that they which enter in may see the light."

That is to say, when people come where there is light, they naturally expect to see the light.

Jesus himself exemplified the lesson of the parable when on earth he lived "the human life of God." Isaiah had forecast the gracious and redeeming attitude of the Son of God to the world in its darkness, telling of the time when "the people that sat in darkness saw a great light, and to them that sat in the region and shadow of death, to them did light spring up." The people saw the Light!

When He came in fulfilment of that prophecy, there was no hiding in cellars nor obscuring under bushels of that light that lighteth every man coming into the world. John in his Gospel summarizes the whole story of the Incarnation in one brief sentence: "The Light shineth in the darkness." In the presence of Jesus the shadows fled away, and in His Light the people saw light.

What do the people see, who come to your church, wherein Jesus is incarnating himself before the world today? Do they that enter in see the Light? If that Light is hidden in the cellar or under a bushel, does it matter much what else they see? They grope still in the darkness of sin, still in the sombre shadows of despair, of bitter sorrow, having no hope and without God (*a-theists*) in the world. They came to us lamenting, "No light have we!" and they went away again, shrouded still in darkness because when they entered in they did not see the Light. Why did they not find it? Where had we hidden it that they could not see it when they came?

Lord Jesus! set this word of thine before us, brand it on our hearts, until we are all aflame with a prayerful passion to realize it in our ministry and worship and fellowship and service as a church of thine: "That they which enter in may see the Light."

Help the preacher to preach, the choir to sing, the ushers to welcome, the people to love and smile and pray: to the end that whenever tired and tempted and suffering and sinning folks enter within our doors, they may see the Light, and God may shine into their hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ, until the day break and the shadows flee away and God shall wipe away all tears from their eyes!

The Pastor and His Young People

A Roosevelt Letter

Here is one of President Roosevelt's letters to his son written from the White House. We all know how young Theodore Roosevelt by attention to the laws of health and exercise developed himself from a sickly boy into a vigorous man. But here is his sane view of college athletics.

The latter part of the letter ought to be a comfort to President Coolidge. The Chief Executive of our nation should have our consideration and sympathy.

"Dear Kermit:

I was very glad to get your letter. I am glad you are playing football. I should be very sorry to see either you or Ted devoting most of your attention to athletics, and I haven't got any special ambition to see you shine overmuch in athletics at college at least (if you go there), because I think it tends to take up too much time; but I do like to feel that you are manly and able to hold your own in rough hardy sports. I would rather have a boy of mine stand high in his studies than high in athletics, but I would a great deal rather have him show true manliness of character than show either intellectual or physical prowess, and I believe you and Ted both bid fair to develop just such character.

There! you will think this a dreadfully preaching letter! I suppose I have a natural tendency to preach just at present because I am overwhelmed with my work. I enjoy being President, and I like to do the work, and have my hand on the lever. But it is very worrying and puzzling, and I have to make up my mind to accept every kind of attack and misrepresentation. It is a great comfort to me to read the life and letters of Abraham Lincoln. I am more and more impressed every day, not only with the man's wonderful power and sagacity, but with his literally endless patience, and at the same time his unflinching resolution.

Your loving

Father.

—From "Roosevelt's Letters to His Children."

* * *

Walk

Walking is a very simple thing, and for many a pleasant experience. Yet how many ever give thanks that they are able to walk? Is it not too often one of the benefits of God which we forget? Like many of the "common blessings" of life, so called, we think

lightly of what we possess until it is taken from us. "Unappreciated Blessings," for instance, was the heading given in a popular weekly in our country when it related a story that conveyed a lesson too often forgotten. Two of the most skillful physicians of the country, it is said made a journey from New York to a Western city to operate on a child. The little fellow would have to spend eight months in a plaster cast, but his father was spending thousands of dollars in order that the lad might eventually be able to walk.

Two business men start out for luncheon. "Let's go to Martin's," says one. "All right. But it's two long blocks. We'll take my car." Thus we have the human story from everyday life of two friends. Then that same periodical concluded in this illuminating and pointed form: "What a wonderful thing it is to be able to walk—when you can't!"—*Selected.*

* * *

Youth in Action

Some folks wonder why boys and girls leave the church at eighteen or twenty and often say: "We once had them, but now they are gone!" The trouble was they never really had them.

An essential thing is to find a program that appeals to youth's interests and desires. The Christian Endeavor offers attractions because both sexes can meet, and is so elastic any program can be adopted, and has the impetus of a great organization. Young people like to be connected with "big things." Great care should be exercised that each program is attractive—failure here often means failure everywhere.

In our church we have a Junior C. E. for the grammar school students which will train future leaders for the older society. The Boy Scouts with the Pioneer system of training is excellent. Some club like Campfire Girls should be employed for the girls.

For the intermediates the Kappa Sigma Pi for boys, and Phi Beta Pi for girls are excellent. Both are organized along lines of secret Greek letter fraternal societies and appeal to the gang and secret instincts of both sexes. The activities in this organization for the boys are supplied through the "Comrade System" now being so successfully used by the "Y." We turn as much responsibility over to the young folks as possible, only insisting, that every meeting must be attractive and interesting. It is surprising how many talents

spring up. Young folks at this age like to show their ability and here is an opportunity for expression.

The Senior Age from 18 to 22 is harder to hold. An organization for them should have an eye for personal improvement and service. We have a "Kulture Klub" for them which aims to develop debating, public speaking, self-study, and self-improvement and service. We have a similar organization also for young women which meets regularly and once in a while for socials with the men's club.

We place all these organizations on a competitive basis. Each society is divided into two groups, then each individual is checked, and the side wins which has the highest score. The checks are as follows: attendance—on time—preparation—application—new members—church services—taking part—service—bonus.

We are working on the theory that the Church is the main objective. Every agency that does not head up in the church is dead timber. We emphasize this fact. These agencies are only means towards an end. We aim to tie up these to the church by having the members take some active part in the church services. We have a church orchestra, choir, usher's staff, etc. Already there is an increase of over fifty per cent in attendance and the young people are still coming.—*Rev. Paul H. Holsinger, Pastor, First Presbyterian Church, Red Bluff, Calif.*

* * *

A Story to Tell

The Difference in Telling

One night a king had a strange dream. He waked much troubled. Next morning he sent for the wisest men of the land. The wise men bowed low before the king and waited in silence to learn why they were called.

After a few moments the king said in a troubled voice:

"Last night I had a strange dream. I dreamed that all my teeth fell out of my mouth. I am afraid that the dream means that some great evil is to befall me."

The wise men looked at each other and nodded their heads, but no one spoke.

"Speak!" cried the king. "Can none of you tell me the meaning of my dream?"

Then one wise man stepped forward, and, bowing low before the king, spoke: "Oh, most unhappy king, your dream has a sad, sad meaning! It means that all your relations—your mother, your brother, your sister and your wife—will die and leave you all alone."

When the king heard these words he felt very sad for a moment. Then he grew angry at the wise man who had read his dream in this way.

"How dare you tell me such sad news!" he cried in a great rage. "I do not believe you!

I do not believe that you are a wise man. Soldiers, take this man away and give him a hundred lashes!"

The soldiers hurried the poor man away. Then the king turned to the other wise men and said: "Now, who will tell me the true meaning of my dream?"

The wise men were frightened, for all knew that the first wise man had read the dream truly.

"Speak, or you lose your heads!" cried the king.

Then the oldest stepped forward, and, bowing before the king, said: "Be of good cheer, most fortunate king! Your dream promises you much happiness. For many years you shall live to rule over your people. You will be blessed with long life and health. You will live longer than any of your kindred."

The king's face grew bright. "That's a good reading of my dream," he cried. "Oh, wise man, here are one hundred gold pieces for telling me so happy a fortune!"

"Why," whispered one wise man to another, "that is just what the first man said. He received one hundred lashes, while this man receives one hundred pieces of gold."

"True," answered the other, "but, my friend, there are more ways than one of telling a thing."—*A Story from India.*

This story, with a little variation in interpretation, can be told to very different groups. It can be told to boys and girls as showing the good results of politeness and cheeriness. It may be the introduction to a talk to older youth on the possibilities of the English language, the advantage of being able to use it skilfully, the power of the right word, the danger of the choice of the wrong one, etc. One who talks to persuade, must be able to put himself in his hearer's place, to realize what his words will mean to the hearer, to know whether they will carry pictures that will help his argument or will rouse prejudices that will make his words fall on deaf ears. Not only do the preacher and the lawyer need to know these things, but so also does the salesman.

A study of English words can be made both interesting and profitable to a group of young people. We once roused considerable enthusiasm in a young people's society over a series of "Word Stories from the Dictionary."

We learn many things in school, most of which we straightway forget; but the English language goes with us till our lips are closed in death. Study of it is not lost.

As the Tree Grows, so Bends the Twig

Small daughter (to modern mother with many extra domestic interests): "Mummy, 'stead of a birthday party next week, may I have a 'mittee meeting?"—*London S. S. Chronicle.*



PULPIT AND PASTORAL PRAYERS

Aids to the Worthy Leading of Public Devotions

BAD PRAYERS

A well-known and capable minister made this remark a few days ago:

"I believe there ought to be a law forbidding preachers the use of any words in public prayer except the language found in the King James version of the Bible."

"The one thing I dread more than anything else when I go to church," said a good church member to a friend, "is the prayer my minister makes. He is a good and useful man. No one questions his loyalty to the church or his faithfulness in performing his pastoral duties. But when he begins to pray in public he offends good taste, by infelicity of expression and sometimes by the use of words and phrases that make me shrink. I have come to have such a dislike for his morning prayer in the pulpit that I often plan to get to church after the prayer has been made. It is painful, not helpful."

It would be interesting to know how many other church members could say the same thing about their minister. It would also be interesting to know how many ministers are aware of the infelicitous and ungainly English language they may be in the habit of using in public prayer. There seems to be a slipshod use of the English language in the prayers of some ministers which is agreeably absent from their sermons.

Worse than mere infelicities in the use of language is the actual use of slang and vulgar and commonplace words in public prayer. Who can defend the use of a phrase like the following which was recently heard in the pulpit of a church which contains a goodly number of college teachers and students:

"Oh, Lord, if any of us have failed to make a home run with the bases all full, may we be called down at the end of the game."

It is possible that the preacher of this particular church honestly thought that the college boys might be attracted by this baseball language. As a matter of fact they were repelled by it.

There ought to be a chair of dignity and reverence in every theological seminary and divinity school where the young man in training for the ministry would be taught how to pray in terms of devotion. The bad prayers of good people would fill a big book, and make painful reading.

AFTER THE SCRIPTURE READING

The Rev. Dwight W. Wylie, D. D., uses after the Scripture reading: "May God's Spirit give unto us understanding hearts."

Rev. H. W. Lewis says: "May God add his divine blessing to this reading of his own holy Word."

Rev. Silas P. Perry says: "May our Father who hath given us this Truth ever abide with us." Also: "And now as he hath shown us his way may we accept his Spirit to walk in it." Also: "May this Word be prayerfully received in like spirit by which our Father hath given it."

Another says: "The Lord bless to us this reading of his own holy Word."

Another says: "May God's Spirit bless this lesson to our needs."

PRAYER FOR GOOD FRIDAY

Almighty and everlasting God, who of thy tender love toward mankind hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and that in the form of a servant, and to suffer death, even the death of the cross, for our redemption; mercifully grant that this mind may be in us which was also in Christ Jesus, that we may both follow the example of his humble obedience and patient suffering, and also be made partakers of his glorious resurrection, to live with thee forever. Grant this for the sake of thy Son, our Saviour, Jesus Christ. Amen.

GOOD FRIDAY PRAYER

Lord Jesus Christ, thou holy and spotless Lamb of God, who didst take upon thyself our sins, and bear them in thy body on the cross; we bless thee for all the burdens thou hast borne, for all the tears thou hast wept, for all the pains thou hast suffered, for all the words of comfort thou hast spoken from the cross, for all thy conflicts with the powers of darkness, and for thine eternal victory over death and hell. With the host of the redeemed, we ascribe unto thee power and riches and wisdom and strength and honor and glory and blessing, for ever and ever. Amen.

EASTER PRAYER

Lord Jesus, thou who art the risen Christ, lift us, we pray thee, into the joy of the risen life in thee. May we at this Easter time

experience the fulness of the joy that thou didst come to bring to those who would follow thee. May no dead past lay its chill hand upon us today, but may thy victory over sin and death raise us with thee into the light and the life that thou dost promise.

We thank thee for the dear and faithful dead, for those who have made the distant heavens a home for us, and whose truth and beauty are even now in our hearts. One by one thou dost gather the scattered families out of the earthly light into the heavenly glory, from the distractions and strife and weariness of time to the peace of eternity. We thank thee for the labors and the joys of these mortal years. We thank thee for our deep sense of the mysteries that lie beyond our dust, and for the eye of faith which thou hast opened for all who believe in thy Son to outlook that mark. May we live altogether in thy faith and love, and in the hope which is full of immortality. Amen.

PRAYERS FOR HOLY WEEK AND EASTER

Rev. William J. Hart, D. D., Sandy Creek,
N. Y.

A Prayer for Holy Week

Through days of controversy, misunderstanding, suffering and death, our Saviour, we would follow thee in careful and reverent meditation. May the matchless beauty of thy character and the great lessons of thy life come to us with rich unfolding of meaning.

As thou wert strong to suffer, O Christ, so give unto us, thy followers, needed strength in hours of weariness, pain and conflict. As thou wert patient, our Master, amid misunderstanding and scorn, so impart unto us the grace of patience.

Thou, O Christ, in the glory of submission, involving the very agony of death, didst seek to do the will of thy Father. May this impressive lesson of thy life, as we shall study it during these days, lead us to pray for thy will to be done in our lives.

May we be loving, dutiful, sacrificing servants of thine, O our Saviour, ever worthy of thee. Amen.

A Prayer for Palm Sunday

A King of kings art thou, O Christ. Thy throne is established in righteousness. Monarchs are swept away by the passing of time and the changing of circumstances; but thou doest forever reign. We adore thee as the King of our lives; we worship thee as our Saviour; we rejoice in thee as our Friend. Amen.

A Prayer for Good Friday

Despised and rejected, thorn-crowned and crucified wert thou, our divine Master. Thy suffering and sacrifice were for us. Henceforth may our lives be spent for thee. Amen.

A Prayer for Easter Sunday

Brighter than the morning sunrise and

fairer than the springtime art thou, our radiant Lord. The note of an eternal victory for the human race is heard today. Our hearts joyfully respond to the glad strains of the Easter music. May the joy of Easter give strength to our lives and stability to our purposes throughout the year. Amen.

EASTER SALUTATION

Now is Christ risen from the dead and become the first fruits of them that slept. O death where is thy sting? O grave where is thy victory?

Thanks be unto God which giveth us the victory through our Lord Jesus Christ!

EASTER MORNING INVOCATION

Almighty God, our heavenly Father, we have heard thy call to come to thy house this glorious (blessed) Easter morning, and behold we are here present to know what thou wilt speak to us. We know, our Father, that it is indeed the resurrection day—day that completes the world's hope of immortality—day that gives promise of our own resurrection. We thank thee that our eyes again behold the Easter morning. May we worship thee today in spirit and in truth, in the very beauty of holiness. Christ is triumphant; let us triumph because we abide in him. Christ is victor; let us be victors also because we abide in him. Our hearts rejoice; but let us not in our gladness forget that we must live the resurrection life from day to day. O God, make us earnest and faithful and courageous and fill us with divine longings. Let praise be manifest in our strong and faithful lives. Let us not live looking backward, even though the look be toward an open tomb. Let us fix our eyes on the far forward eternal gate of day. Hear us, our Father, and forgive us all our sins, as we realize afresh, "The Lord is risen indeed and has become our hope and our salvation." "Our Father," etc.

INK ERASERS FOR PREACHERS

Our readers can now secure the "Pooney" typewriter eraser from Durkin, Reeves & Co., Pittsburgh, Pa. It is in the form of a wheel with a brush attached and the holder is made so that it will last for years. One of these costs twenty-five cents, but for fifty cents you get a box of six erasers with holder.

Duty is what one expects from others.

* * *

Worry is the interest we pay on trouble before it is due.

* * *

The man who does as he pleases is seldom pleased with what he does.

* * *

When my life on earth is ended will I be pleased with what I have done?

GOLD-MINING IN THE SCRIPTURES

The Expositor's "Expositions"

A HANDFUL OF NUGGETS: A SERMON IN EACH

1 Thessalonians 5:16. "Rejoice Always"

Pantote chairete, lit. Rejoice every then, every while. "Impossible! To be always rejoicing, no matter what happens, is not in human nature to accomplish." Perfectly true: but the appeal is not to "human nature," but to an implanted divine nature. Some one defines an optimist as "a man who doesn't care what happens—so it doesn't happen to him." But a "new man in Christ Jesus" can rejoice no matter what happens, even though it does happen to him. "We rejoice in our tribulations," writes Paul. The conditions are three: 1. Faith. A real heart-belief in Jesus, his promise, his purpose, his power. 2. Hope. An actual expectation, a vivid and vital anticipation, of the great compensations. 3. Love. Such unswerving love for Jesus as enables a man just to lay all in his hands in utter self-surrender. Then comes the victory, and the power to rejoice always.

1 Thessalonians 5:17. "Pray Without Ceasing"

Adialeiptohs, lit. "without having an interval between;" *proseuchesthe*, "pray." Keep praying without having an interval between. Again the answer, "Impossible! A man must work, eat, sleep, play some: he simply can't pray endlessly. A hermit might; a man of the world cannot." Which is to miss the meaning. Suppose the exhortation, "Be honest without interval," "Be pure without interval," would you say, "Impossible?" Surely not; for the man who isn't honest, isn't pure, without leaving an interval between times, that man isn't honest or pure at all. Honesty, purity aren't fundamentally acts, but qualities of character: and just as truly is prayer a state and condition of character. The man who is honest does indeed do honest acts; the man who is pure does indeed do pure acts; the prayerful man does indeed do praying acts; but the man who is honest, pure, prayerful, is so "without leaving an interval between!"

1 Thessalonians 5:19. "Quench Not the Spirit"

To *Pneuma mek sbennute*. The Greek word *pneuma*, from which come many English words such as pneumatic, pneumonia, and their derivatives, means primarily (like the equivalent Latin word *spiritus*) air, breeze, then breath, of man or beast; then it climbs through many grades, the vital principle of the body, the rational spirit of the mind, the disembodied soul, the angels good or bad, then God in his essence, then God the Holy Ghost, third per-

son of the adorable Trinity. Clearly from context and Biblical analogy, the last is the meaning here.

The Greek word *sbennute* means first, to put out, as a lamp, a flame, a fire; then to hinder or stop a power or influence from working its proper effect. Both meanings enter here. When the Spirit of God is quenched in any heart it is as though the fire on a hearthstone were put out; and the home is robbed of the beneficent influence of that flame.

Now the solemn and heart-searching sermon will consist in showing what are the deeds, the decisions, the pursuits, the affections, the sins, that do put out that holy Flame on the altar of the soul; and what is the spiritual tragedy that ensues?

1 Thessalonians 5:23. "Sanctified All Through: Spirit, Soul and Body"

Autos de ho theos tehs eirehnehs hagianasai humas holoteleis . . . to *pneuma kai hek psucheh kai to sohma*, k. t. l.—"May the God of peace himself sanctify you all through . . . the spirit and the soul and the body of you."

There are surprisingly interesting studies in several of these Greek words, as *hagianasai*, to make clean, then to sanctify, then to venerate as holy, then to set apart to a holy use: all which uses give remarkable lessons as applied to our spirits, our souls, and our bodies. The word *holoteleis* is interesting as Greek, being composed of *holos*, all, the whole, and *telos*, the end, the completion. Moffatt felicitously translates *holoteleis*, "through and through." Very interesting also is Paul's distribution here, of man as *pneuma*, "spirit," *psucheh*, "soul," and *sohma*, "body." But the great sermon theme in this text is the teaching that the Christian's body is sacred—a temple of the Holy Ghost—and is so to be regarded, used, preserved; that the Christian's life powers are holy unto God; that the Christian's spiritual being is sacred, and to be sanctified: and then the supreme fact that God himself is jealously watchful for the pure and consecrated holiness of all these, body, soul and spirit, now and until the great day of the Lord. "Be ye holy, for I am holy."

A bad break in a curate's sermon is reported. After appealing to the old with "You old men with hoary head," he turned to the young men with the appeal, "And you young men with your blooming cheek." He tried to change the phrase, but it was too late.—*Christian Life*.

ILLUSTRATIVE DEPARTMENT

A Sermon Without Illustrations is Like a House Without Windows

Radio-Active Illustrations

Recent Radio Test

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Psa. 107:20. Huddled in a dripping tunnel, ninety feet below the surface of the Hudson River, and 1,600 feet from an exit, a group of transit officials, electrical experts, "sand hogs," and newspaper men "tuned in" on radio concerts, broadcast from Pittsburg and a half dozen nearer stations.

The experiment was conducted at the farthest end of the uncompleted Jersey-Manhattan tube of the dual vehicular tunnel.

The radia programs were heard distinctly, both by earphone and loud speaker. The fact that the ether vibrations carried into the tunnel, penetrating thirty feet of water, sixty feet of earth and several inches of steel and concrete, demonstrated, said those in charge of the experiment, that the radio could be used as a life line of communication by entombed miners or deep sea divers.

"This convinces us that the future will enable our divers and caisson workers, whose lives often are lost or imperiled when telephone lines they communicate with are swept away, to carry small portable radio transmitting and receiving sets which will make them independent of all other means of communication," said M. M. Frolich, secretary of the New York State Bridge and Tunnel Commission, who instituted the tests.

For those who "tune in" *God's Word* will carry down there too.

The Radio Reflector

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I Cor. 2:2. Signor Marconi, who by the way is a Waldensian, an Italian Protestant Christian, has again added to his fame and to the wealth of the world. He has now invented what he calls a reflector by means of which a radio message can be directed and concentrated at will. In explaining it he says: "You see that lamp there. Its light rays spread all over the room in every direction, but if you put a reflector behind it the rays shoot out in only one direction. That's what we are doing with radio rays. Our experiment is putting a reflector behind them. Heretofore we have been unable to keep radio waves from going through a reflector, but now we finally have got a sort of screen which stops them."

Under the new system the radio rays would spread but slightly from their point of origin. Thus, if London was sending to New York, stations in Connecticut would perhaps be able to listen in, but "Spain couldn't, nor could Sweden." This will give directions to mes-

sages. The pulpit and the pew too need a reflector. The church today needs to concentrate upon the one great theme of salvation. Let the church cease "scattering" and let her answer the world's insistent question, "What must I do to be saved?"

Prayer a Wireless Message

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James 5:16. What is prayer but a wireless message that not only speeds to heaven but fills the ether in between? The intercessory plea of parental suppliants is not infrequently keyed to the palpitation of hearts beyond the seas. The story of the bearded sailor who knocked at a cottage door and said to the gray-haired woman who opened it, "Mother, you have prayed me home," is no fable. It happens every day.—*Dr. D. J. Burrell.*

Tuning In

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1 Kings 19:11, 12. The definition for "tuning in" may be summed up in these words: It is the act of operating or adjusting a receiving instrument. There may be several obstacles in the way of clearly tuning in, but there are only three outstanding ones; namely, the ignorance of the operator, an imperfection in the instrument, and unfavorable atmospheric conditions. If any one of these is not right, one may get a message that sounds like a mountain of granite falling, a thunder storm approaching, or a thousand freight trains setting their brakes all at once.

In 1 Kings 19:11, 12, we read these words: "And a great and strong wind rent the mountains, and brake in pieces the rocks, . . . but the Lord was not in the wind, and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice." Here is the story of the old prophet Elijah "tuning in." It required several adjustments; the operator was afraid; the instrument was weak; the static (threats of Jezebel) was terrific; but he finally tuned in. Elijah was selecting stations; he got CYC (cyclone), but the Lord was not broadcasting from that station. Next he got EQAK (earthquake), but the Lord was not broadcasting from there. The third time he got FIRE, but did not hear the Lord. The fourth attempt was successful, with the other stations tuned out, and the static reduced, he was able to hear that Still Small Voice.—*Rev. O. E. Foster.*

Radio: Heart to Heart 383

2 Kings 10:15. Give me all the parts of a radio receiving set and they will do me no more good than the parts of a dissembled watch. It is the proper organization and relating of these parts that make for perfect functioning. The possession of a giant intellect is no guaranty of a clearer understanding of God. The brainest man in the world cannot get a message from heaven unless his heart is right; the way-faring man, though a fool, may get it on the same condition. God looks upon the heart. Is thy heart right with God? The best loud speaking radio horn manufactured will be useless unless the heart of the receiving set (the detector) is right.

Radio and Religion 384

Psa. 119:151. H-e-a-v-e-n is the most powerful broadcasting station. God is revealing new wonders to man as fast as man is able to comprehend and make good use of them. In the past fifty years the number of these have been legion. Whether man is worthy of these blessed outpourings is a question. It seems that God is endeavoring to astonish this generation by a marvelous revelation of new and undiscovered physical forces, each one of these forces more clearly defining and relating itself to things spiritual. There never was a time when the heavenly Father seemed so generous in gifts that make for the comfort, convenience, and entertainment of his children as in this generation. The partition between the physical and the spiritual world is getting thinner and thinner. The crust will eventually break and roll back like a scroll. In that moment the physical will merge into the spiritual. The earthly will be laid off for the heavenly. Corruption shall put on incorruption. Mortal shall put on immortality. Living souls shall become quickened spirits.

Radio and Static 385

John 3:16. The greatest of all obstacles in the way of the radio receiving set is this peculiar atmospheric conditions called static. Now, if the broadcasting station is symbolic of heaven and a receiving set is typical of man, then what could this static better represent than the devil himself? This prince of the powers of the air? The best receiving instrument has not been able to battle successfully against static. The most perfect man is not able to get heaven's messages without some interference. This spirit of the evil one is constantly busy, interfering, intercepting, and chopping up the messages sent from heaven to earth, from God to man. For centuries this power of perdition has been trying to chop in pieces the Bible, God's greatest message to man. Satan has been doing his best to get this message to reach man with an altogether different meaning than God intended it to bear. That he has been quite

successful is not doubted by the most optimistic. His satanic, static power has so beclouded the picture of Christ in the Word of God for some that he looks to them like a man, a very ordinary man. The message of John 3:16 is received by some like this: "For God so admired the intellectual butchering qualities of man that he sent his Son into the world for ante and post mortem disfiguration, that whosoever crucified him might be called the 'master' mind of his day."—*Rev. O. E. Foster.*

Radio and Receiving Sets 386

John 12:29. A very important and essential part of radio is the receiving set, an apparatus capable of picking up the powerful electromagnetic wave and transforming it into a sound wave, thereby making the sounds carried audible and intelligible. It would be a useless expenditure of money, time, and talent in broadcasting were there no instruments to receive. Because of the dullness of the human ear, which cannot register vibrations more rapid than fifteen thousand per second, and most audible sounds are of very much lower pulsation than that, it is necessary to bridge this gap with that wonderful instrument called the receiving set.

There are various types of receiving sets. Without naming any certain makes, we may distinguish them by saying that all will come under one of the three classes, namely, good, bad, or worse. It is true, however, that messages have been picked up from quite a distance on very crude instruments.

The good, bad, and worse receiving sets suggest to me a passage of Scripture found in the twelfth chapter of John's Gospel and the twenty-ninth verse: "The people therefore that stood by and heard it said it thundered. others said an angel spake to him." But the friend and beloved disciple of the Lord who recorded these words says it was God speaking in the first person, and that he said in answer to a request of Jesus, to glorify his name, "I have both glorified it, and will glorify it again." Here are three types of "receiving sets": one very imperfect, another a little better, the third perfect. One was so out of harmony and out of tune that the message was like thunder, the second was quite an improvement over the first, understanding the message as heaven-sent but having no idea what was said. But John, God's instrument, understood perfectly from whence the message came, who was speaking, and what he said. The Scripture tells us that some people "have ears to hear and hear not," and in another place, "Take heed how ye hear."—*Rev. E. O. Foster.*

Radio: Tuning In and Tuning Out 387

Matt. 6:24. The interference of static is more noticeable in summer than in winter. The devil is more successful in summer than in winter. Evangelistic campaigns are most

all held in the winter time for the purpose of dodging this strong pull of the devil. Some folks are seen at the altar every winter and on the devil's toboggan every summer. Some people make no attempt to tune in on better stations; they are content to pick up a lot of cheap nonsense from amateur broadcasters. Heaven's broadcasting station has the longest wave length of all. It is the real "ether buster." It comes with its multiplied millions of oscillations per second. Those who would tune in on heaven must tune out on every other station. Man cannot pick up heavenly concerts and at the same time keep in touch with stations broadcasting jazz. Man cannot pick up joy and peace in the Holy Ghost unless he tunes out the station of easily besetting sins. One cannot tune in on God's great truths without tuning out on disobedience. God and nammon are not received by one instrument at the same time. It has been noticed that if one stands too near or lays his hand upon certain parts of a radio receiving instrument, that the message is either deadened or completely cut off. If man is to tune in on Christ he must tune out on self—*Rev. O. E. Foster.*

message in itself, it requires the mediumship of the Holy Spirit to reveal its real worth. Our prayers would perhaps attract very little attention were it not for the Holy Spirit "who maketh intercession for us with groanings which cannot be uttered" by us.—*Rev. E. O. Foster.*

Radio Messages

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1 John 1:5. The air we breathe, the house in which you are sitting, and our souls are filled at this very moment with heavenly messages, celestial music, concerts by the angelic choir, and comforting words from our Saviour. The whole earth is filled with his glory. Some day all men will be able to receive it all. When that day comes, man will be submissive and obedient, and the earth will again be the paradise of God.

"It's a wonderful world, to my thinking—

These radio days with their cheer;

And if folks will but listen, they'll hear it

That God speaks in tones that are clear;

And the man who will work out the problem

Of brotherhood, distant or near,

Will do more for the earth in a moment

Than armies can do in a year."

Radio and Universal Transmission 388

John 14:26. What except the radio has been discovered or worked out by man that more clearly typifies heaven and God in their efforts to broadcast eternal truths to the children of men? "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." The radio waves pass through the stone walls, steel and concrete buildings, and through human bodies. We do not see them, feel them, or realize their presence unless we possess the peculiar instrument and have it adjusted for receiving. Love's revelation waves are constantly emanating from heaven. What ether is to the radio wave, the Spirit of God is to the revelation wave. The Spirit is continually passing through us, through our homes, and through society. In this Spirit the messages of heaven are sent. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." These heaven-sent messages are picked up by only the few. "Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; for he dwelleth with you, and shall be in you." The ancient prophet transmitted locally, but the Spirit of God universally. The Holy Spirit does for us what we cannot do for ourselves because of our depravity; he does for God what God cannot do because of his holiness. While the Bible is the perfect will of God, yet we are not to believe that it contains all that God would want his people to know. But if it does represent a complete and final

Radio: High Speed Current

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Rom. 8:3. The current sent out from the broadcasting stations is a high speed, alternating current. If this should strike a telephone receiver it would produce no effect whatever, because it would pull this way and that way so fast that the diaphragm would remain perfectly still. Before it is possible for the human ear to get the radio message, the current must strike some receiving instrument that has in it something akin to the sending instrument. A heart given to Jesus Christ is the only heart on which divine impulses play, and out of which come correct interpretations of God's messages to man. Before it is possible for man to rightly hear, define, and interpret the Spirit's message he must have something in him akin to the Spirit. The Holy Spirit humanizes the heaven-sent messages and makes them easily understood by the Spirit-filled man. Christ in the flesh was God humanized, and by that incarnation he was able to manifest the Father. Those who accepted Christ when he came had their idea of God radically changed. Messages sent on the wave of law had been fairly understood, but the messages sent on the wings of love were not picked up until the Holy Ghost spiritualized hearts insulated by law. Law is a non-conductor of love. "What the law could not do," Christ did with his message of love. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." When a man's heart is right, he understands God not only as a lawgiver but a lovegiver; the idea that "our God is a

consuming fire" is overshadowed by the one, "God is love."

As I hear and read sermons by some of the world's greatest preachers I am convinced that God has human instruments in this world who are getting his messages about his Son, and who are giving these messages out for the good of mankind and the glory of God. There is also a crowd of intellectual highbrows who are in touch with some high-powered station, but the messages they are receiving are coming up instead of down, therefore by not a few the angel of darkness is being received as an angel of light.—*Rev. E. O. Foster.*

Radio and God's Voice 391

Psa. 119:151. In the year 1917, when our country declared war on the Central Powers, I was corresponding with a friend who had enlisted with other college boys to help in the big fight. He told me he had been sent to a radio school, and I must confess that at that time I did not know what he was talking about. But that is not so embarrassing when I con-

sider that there were a few thousand folks who did not know any more about it than I did. Less than seven years have passed, and today little schoolboys are operating instruments over which they receive entertainment and enlightenment from the greatest talent of a nation and the world, broadcasted from hundreds of powerful broadcasting stations.

The waves that emanate from these broadcasting stations are electro-magnetic waves in ether. These travel with the speed of light which we know is 186,000 miles per second. The radio wave will travel around the earth at the equator seven times in one second. Sound waves travel in the air and in solids, but not in ether. A bell rung in a vacuum gives out no sound. The speed of the sound wave is only 1040 feet per second. Voices coming to us directly on sound waves, twelve miles away would require one minute to reach us; on radio waves, only a fraction of a second. Radio will bring the sound of voices from Dallas, Texas quicker than a sound wave will carry the voice of a friend to my ear who sits in my room with me.

Multum in Parvo: Short Illustrations

Sons of God 392

St. Aidan was most merciful and kindly to the poor, a very father to the wretched. On one occasion King Oswyn had given him a fine horse, suitably caparisoned, to carry him on his frequent journeys through field and flood. A poor man came in his way and asked an alms. He dismounted and gave the horse to his petitioner. The king, hearing of this, remonstrated: "Were there not poorer horses, or other less costly gifts, to bestow upon a beggar?" His reply combines the quick repartee of the Irishman with the earnestness of a devout Christian soul: "What sayest thou, king? Is yon son of a mare more precious in thy sight than yon son of God?" The secret of his power reveals itself in this rejoinder. He treated all men, even the lowliest, not only with sympathy as brothers, but with reverence as sons of God.—*Bishop Lightfoot.*

Fabled Fancies vs. Realty 393

Men have fabled fancies of a fountain in which whoever bathed grew young again, his limbs restored to elasticity, and his skin to clearness. To the old world it was as good a thing as priests could promise to the good, that when they died, the crossing of that dark and fateful river should be the blotting out forever from the soul of all memorials of the past. But God gives us a better mercy than the blessing of forgetfulness. The Lethe which obliterates from recollection a sinful past is a poor hope compared to the blood of cleansing, which permits us to remember sin without distress, and confess it without alarm.

Or what would physical rejuvenescence be compared to the "washing of regeneration and renewing of the Holy Ghost," the rejuvenescence of the inner soul-life, the life of life made young?—*J. Oswald Dykes.*

The Victory of Patience 394

The great thing is not to be discouraged by seeming reverse or relapse. The victory is in endurance, and there would be no endurance if we were always gaining.

"Many a banner shall be torn,
And many a knight to earth be borne,
And many a bow in battle bent,
And many a sheaf of arrows spent,
Ere Scotland's king shall cross the Trent."
So we shall endure hardness as good soldiers of Jesus Christ, and be sure of success.

Soul Saving 395

Earnestness is necessary, eagerness. A child implied a keen but well-deserved criticism when looking at a picture of a lifeboat rescuing some drowning man. She said, "Papa, are those men shaking hands with the drowning sailor or are they trying to lift him into the boat? If we would save men, our touch must be so wholehearted that nobody can misunderstand it."

Never Retire 396

Rev. 2:10. "Be thou faithful unto death, and I will give thee a crown of life."

Mr. Lloyd George tells the following story: "A Welsh preacher married a rich wife, and soon dropped out of active service. He was traveling one day, and got into a railway carriage with two Welsh women and an Eng-

lishman. The women were so deferential to the newcomer that the Englishman's interest was aroused, and the first opportunity he asked them if he were 'the squire.' They answered, 'No, sir, he is not the squire. He's a—he's a retired Christian, sir.'—*Christian Herald*.

Holy Ghost Convicts of Sin 397

John Wesley used to ask his young men whom he had sent out on probation to preach two questions: "Has any one been converted?" and "Did any one get mad?" If the answer was "No," he told them he did not think the Lord had called them to preach the Gospel, and he sent them about their business. When the Holy Ghost convicts of sin, people are either converted or—they don't like it and get mad.—*D. L. Moody*.

The Causes of Stripes 398

Three hundred convicts in the penitentiary of Alabama were asked by its chaplain how many of them owed their convict stripes to the use of liquor, and 281 rose to their feet.—*Herald and Presbyterian*.

Hearts and Stones 399

God's patient grace can triumph over hard natures. Stones are charged with the worst species of hardness—"as stubborn as a stone," it is said; and yet hardest stones submit to be smoothed and rounded, under the soft friction of water. Ask the innumerable myriads of stones on the sea-shore, what has become of all their angles, once so stern and sharp, and of the roughness and uncouthness of their whole appearance. Their single reply is, water wrought with us, nothing but water, and none of us resisted! Hear, then, the sermon of the pebbles: you are souls, and we are pebbles; water is water, and God is God; if we yield to be fashioned by water, and you do not yield to be fashioned by God, be not surprised that the very stones should cry out against you.—*John Pulsford*.

Knowledge Shall Vanish Away 400

Human sciences are like gas-lights in the street. They serve our purpose only while the heavens are dark. The brighter the sky, the more dim and useless they become. When noon-tide floods the town, they are buried, though they burn. No sooner will the sun of absolute truth break on the firmament of our souls, than all the lights of our poor logic shall go out. "Knowledge, it shall vanish away."

Importance of Appropriation 401

There is as much electricity among the degraded Hottentots as in London, but it is of no avail to them, since they know not how to beckon it from the clouds and yoke it to their chariots. Probably there are forces throbbing

round us of which Christ availed himself in the working of his miracles, but of which we know nothing. They are within our reach, but they do not help us, because we do not recognize them; or even if we were aware of their existence, we should not know how to catch and tame and use them. So the mightiest forces of the spiritual world are nigh us, even in our mouth and heart, but the method of appropriating their blessed properties is largely a lost one to the Church.—*F. B. Meyer*.

Good Counsel: A Nut-Shell Sermon 402

Fear God for his power; trust him for his wisdom; love him for his goodness; praise him for his greatness; believe him for his faithfulness; and adore him for his holiness.

How a Blind Girl Read the Bible 403

The fingers of a poor blind girl became so calloused with spinning that she was unable to make out the raised letters in her Bible. After making a futile attempt, she pressed her lips to the sacred page to kiss it good-bye, when to her surprise she found that with the delicate nerves of her lips she could make out the letters. With increasing joy she ran her lips along the lines day by day, and thus read the Bible carefully. Shall we not, while thankful for our eyes, read the blessed Book with equal carefulness?

Imperfect Conduits 404

An inventor was talking about electric conduits. "Do you know that great power-house of the traction company on the avenue? Well, the manager will tell you that 40 per cent of the electricity generated there is lost because of imperfect conduits. Think of that for prodigious waste! Almost half of the product of that great plant for nothing!"

Well might the inventor wax emphatic over this excessive waste of energy. But while he was talking our mind turned to a similar waste of greater power, and for the same reason. The thought is surely not irreverent that the very power of the Spirit of God is rendered unavailing because it must flow through human conduits that are imperfect.

An Irish Politician's Advice 405

Mr. T. P. O'Connor, the brilliant Irish politician and writer, gives good advice to young men when he says: "And let me whisper this word finally in your year: It won't do you the least harm if you are a teetotaler. You may lose something, but you gain tenfold. I believe in half a century from now no man will rise to the height of any profession, in the field, in the forum, or at the desk, who is not a teetotaler."—*The American Issue*.

"Many a wise word is spoken in jest."
"Yes, but think of the number of foolish ones that are spoken in earnest."

Cut Gems: Choice Illustrations

The Wings of the Morning 406

Psa. 139:9, 10. "If I take the wings of the morning," etc.

One morning at dawn, after a night of weariness and pain following days of suffering I saw a wonderful picture out of my window which opens on the sea, that brought the words of the Psalmist to my mind. It was a panorama of glory! At first there appeared a dark gray line of mist or cloud, level and deep; then above that in broad lines appeared every hue of the rainbow, forming a band of marvelous beauty on the horizon. Then it grew lighter as I gazed and slowly golden beams of light reached out of the sea towards the north and towards the south that had the appearance of great golden wings rising out of the deep, higher and further, until they seemed to reach to the uttermost part of the sea. As they reached out and spread there slowly, majestically arose a great globe of fire, seemingly carried from the depths of the sea. It rose in marvelous beauty through the blue cloud and the rainbow band into full glory, and then there poured forth from it a stream of molten gold down a path which quickly spread over the waters until the whole looked like a sea of gold.

Words cannot describe the beauty and grandeur of that coming of the day on those golden wings of the morning. It was like getting a glimpse of the glory that shall be revealed. The precious promise in Malachi 4:2 came to me with comfort unspeakable. The weariness of the night of pain passed away, my soul was satisfied, my heart strengthened and the peace that passeth understanding possessed my spirit. The day with its suffering had no dread for me.—M.

Counting All But Loss 407

Phil. 3:8. "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

When Luther began his ministry it is said that the Pope sent word to some official to stop that monk's mouth with gold, and the official sent back the answer, "The fool doesn't love gold."—The King's Business.

The Problem of Pain 408

1 Pet. 4:12, 13, 19. A modern parable-maker imagines a boy coming to Jesus with a stubbed toe; the disciples deciding not to invoke the Master's miraculous powers because the toe will be well in a day or two anyhow; the Master intervening to relieve the boy of pain at once because the Father "is great enough to do anything, even little things." This latter is indeed a true teaching from the Lord—the essential meaning in the parable of the sparrow which cannot fall to the ground without the Father's notice. But the application

here is all wrong. Jesus never represented God as guaranteeing men against having to endure pain or hardship; he never engaged to so take away all pains. He promised the Father's sympathy in their pains—which is much different. The Father is indeed great enough to do little things. But the boy will learn better to be careful if he nurses his stubbed toe till it's well.

Presumptuous Sins 409

Psa. 19:13. "Keep back thy servant also from presumptuous sins," etc.

I have read about people in a Nile boat with some Arabs. A lion came out of the desert toward the river, and one Arab, who was very bold, and a good shot with a rifle stepped on to the bank to show what he could do. He went near to the lion, attracted its attention to make it turn, and then fired a fatal shot. But the lion made one dying spring, struck the man on the shoulder with his paw such a blow that the arm was torn clean from the body. The man fell dying from the shock, and the lion dropped dead close by him.

People are often as foolish in putting themselves into dangerous company, and in meddling with what is wrong. Jesus taught us to say: "Lead us not into temptation." It is wise to be afraid of doing wrong. The Bible compares sin to what is terrible.

Hitherto and Henceforth 410

1 Sam. 4:12; Psa. 125:2. A traveler, circling the globe, studying human needs, had especially sought to visit American missionaries in the loneliest fields. High up in the Himalayas he found a heroic woman who had long been holding a station of frightful isolation and hardship. Not once in a year had she seen the face of a white person, but bravely she declared she would live and die right there to finish the work begun.

When the trying moment of separation came she walked with him far down the mountain trail—as far as she could before the pathetic word of good-by must be said. Then, on alone, down the steeply winding path he went till he reached the last turn where he might look up to see her standing dramatically poised on a cliff overlooking the valley. Waving his hat, he shouted back the one word, "Hitherto!"

Instantly she put up her hand with a trumpet-like gesture, answering "Henceforth!"

Every Bible lover, hearing this bit of an incident, will at once fill in the connecting phrases. We may carry the thought further, calling attention first to the literal English; hitherto is "to hither" or "to here" as we would now say; and henceforth reversed is forth from here. With the incident as a basis, Bible references can be arranged in which

the significant words shall balance each other. The most familiar are:

1 Sam. 4:12: "Hitherto hath the Lord helped us."

Psalms 71:17: "Hitherto have I declared thy wondrous work."

John 5:17: "My father worked hitherto and I work."

John 16:24: "Hitherto ye have asked nothing."

Psalms 125:2: "So the Lord is round about his people henceforth."

Psalms 131:3: "Let Israel hope in the Lord from henceforth and forever."

2 Tim. 4:8: "Henceforth there is laid up for me a crown of righteousness."

Revelation 14:13: "Blessed are they that die in the Lord henceforth and forevermore."
—L. McCrae.

Building For God 411

1 Cor. 3:13. "Every man's work shall be made manifest; for the day shall declare it."

A certain rich American had a favorite maid-servant who was engaged to be married to a builder. The rich man thought it would be a kind thing to put work in his way, so, just before he set off for a visit abroad, he called the man and told him he wanted a thoroughly good little house built, and when he came home he should like it to be finished.

The builder was very pleased, particularly because, as the master was away, he saw his way to an extra good profit. He set to work and soon, very soon, the house was run up. But it was built of the very poorest materials—the bricks were common, the wood not seasoned, and the fittings cheap. But there was plenty of paint to hide the bad workmanship.

When the rich man came home the builder took him over the house, and pointed out all its prettiness. "There, sir," said he, "is as nice a little house as you want." The master saw it was shoddy, but he just looked at the builder and said pleasantly: "I'm real glad you're satisfied with it, for I mean it for a wedding present for you and Emma!"

Fancy the builder's mortification! What a different job he would have made of it if he had only known he was at work on his own house!

You and I are at work on our own house. Let me tell you the parts of the house—the body, the mind, the heart. We are building for ourselves. Are we building unselfishly? Are we building willingly, without grumbling or fret? Are we building with happiness in our hearts? Are we building for God?

Loss and Gain 412

Phil. 3:7. "Howbeit what things were gain to me, these have I counted loss for Christ."

Alvin York, hero of the World War, who captured more Germans at one time than any other soldier, in telling of his exploit ascribed the full credit for it to God. "I trusted him

just the same in the war as I did before." He refused an offer of thirty thousand dollars to go on the stage for a week with twelve chorus girls. "I was just a country boy," said York, "and that was too much for me. I might have had the thirty thousand dollars, but I would not have had the satisfaction that I was serving my Saviour. My policy is to stay off the devil's playground."—Baptist Standard.

Love Your Brother Also 413

1 John 4:21. "And this commandment have we from him, That he who loveth God love his brother also." Matt. 18:35. "If ye forgive not every one his brother."

A child was riding with his mother and another woman. He caught sight of two little girls walking. He remarked at once that he loved one of them, and did not like the other. Mother remonstrated gently that he should love both of the little girls. But he insisted that he did not love the one, and what was more, he informed his traveling companions that God did not love her either. No amount of arguing could persuade him that God loves both the girls. He was convinced that he and God were at one in that matter. How very human! And how true to grown-up life! Men are very apt to think that God is altogether such an one as themselves. They also are prone to believe that the divine likes and dislikes are governed by their own feelings. Who has not heard some town described as a Godforsaken place just because the speaker had not particularly enjoyed himself in it? Many a person has been anathematized by another because they could not agree. This has been at the bottom of much of the persecution carried on in the name of religion. Because another would not subscribe to a particular creed he was not worthy to live. Then it was easy to prove that he had fallen under the curse of God, and therefore should be put out of the way, or at least be shunned by all good people. Even today, when one cannot see things just as others, they read him out of the church if they can, and consider that he has God's wrath upon his head. There is need for a readjustment of men's ideas concerning the breadth of the love of God, that they be not too child-like and worthy of being smiled at.—Presbyterian Advance.

GOOD TO TAKE

Rev. George M. Proper, pastor of the Baptist Church at Summit, N. Y., sending in his subscription for all of 1924 and 1925 adds: "It (*The Expositor*) is an excellent magazine for preachers. I have read it for many years and have all my copies on file."

It is easier to frame, harmonize, and hold a lot of principles, than to get along with a lot of other concrete persons.—W. F. McDowell.

THE HOMILETIC YEAR—February

PALM SUNDAY
GOOD FRIDAY
COMMUNION

PALM SUNDAY

Neither Palm Sunday nor Good Friday come this year in March. But we propose to be fore-handed by giving the material for those Special Days in this number, and include also Communion. One reason is that we want all the space we can spare in the April number for Easter material. Another is that we are sure our subscribers will be glad to have the Palm Sunday and Good Friday matter early in hand. We give the Communion material at the same time because so often the celebration of the Lord's Supper is held in connection with the Good Friday services or at a near-by occasion.

SUGGESTIVE TEXTS AND THEMES 414

Palm Sunday a Decision Day: Matt. 21:11.

Christ's Coronation Procession: Mark 10:46-52.

The Glory of the King: "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever, Amen." 1 Tim. 1:17.

The True Inscription: "This is Jesus the King of the Jews." John 19:19.

The Royal Christ: "Yet have I set my King upon my holy hill of Zion." Psalms 2:6.

The Enthroned Christ: "When the Son of man shall come in his glory." Matt. 25:31.

The Throne and the Rainbow. Rev. 4:3.

Christ is King: "All power is given unto me in heaven and on earth." Matt. 28:18.

A Wonderful Procession: "Thy kingdom come." Matt. 6:10.

The Desire of all Nations: "The Desire of all nations shall come." Haggaï 2:1-9.

Enthusiasm in Religion: "The whole multitude of the disciples began to rejoice and praise God," etc. Luke 19:37.

A True Inspiration: "And the writing was, Jesus of Nazareth the King of the Jews." John 19:19.

The Prince of Life: "And killed the Prince of Life whom God hath raised from the dead." Acts 3:15.

The Coming of the King: Zech. 9:9-17.

Seeking the Lord Immediate Duty: "It is time to seek the Lord." Hosea 10:12.

The Increasing Procession: "Behold, the world is gone after him." John 12:19.

WHO IS THIS?

415

"Who is this?" Matt. 21:10.

I. The feelings which prompted this inquiry. With some, thoughtless wonder. With some, angry jealousy. With some, irresolute doubt.

II. The true answer to the question. Ask of the ancient prophets. Ask of the apostles, "Who is this?" Ask of the experienced believer.

CHRIST OUR KING

416

Giovanni Papini, author of a recent "Life of Christ," says in his remarkable introduction: "This book is written by a Florentine, a son of the only nation which ever chose Christ for its king. Savonarola first had the idea in 1495, but could not carry it through. It was taken up in 1527 and approved by a great majority. Over the door of the Palazzo Vecchio, between Michael Angelo's David and Bandinelli's Hercules, a marble tablet was built into the wall, with these words:

"Jesus Christus Rex Florentini
Populi P. Decreto Electus."

"Although changed by Cosimo, this inscription is still there. The decree was never formally abrogated and denied, and even today, after four hundred years of usurpations, the writer of this book is proud to call himself a subject and soldier of Christ the King."

It is the privilege of each one of us, if we will, to call ourselves, and to be, subjects and soldiers of Christ the King. Although our world or nation has not chosen Christ for King, we may, each one, do so for ourselves.

PALM SUNDAY MEDITATION 417

The people of the Orient, where our Bible was developed, had pictorial minds, vivid fancies, glowing imaginations. They thought and talked in pictures. They dealt generously in types, symbols, comparisons, emblems, metaphors, and all manner of illustrated speech. They always compared what was difficult to understand with things about them which everybody comprehended. Christ, the Christian, the Christian life, and the Christian church were so symbolized in the time of Jesus among men. In that beautiful Ninety-second Psalm the Christian is compared to the palm tree. In the same expressive Psalm the wicked are compared to grass; swift of growth, but ephemeral and transitory in its character. While the palm is slow, gradual, and progressive in its growth, but firm, stable, and enduring in its character. The comparison of Christians to trees, generally, is illustrative of the marrowy freshness and vital force of the righteous life.

The palm is a symbol of the Christian because of its grace and beauty. The palm is perhaps the most graceful of all the trees.

It is exceedingly tall, from sixty to one hundred feet, ordinarily, although in the West Indies rare trees reach a height of one hundred and fifty feet. It is erect, upright, sending its strength up in one bold, beautiful column—a perfect picture of grace and harmony. Its foliage is peculiar. The leaves are tufted and feathery, from four to eight feet long, and from forty to eighty in number. A single leaf will shelter a number of people from the rays of the sun. These leaves spring out of the top of the trunk; the tree has no limbs or branches. The beautiful leaves form a leafy canopy of waving plumes.

Because of its rare beauty, women were named Tamar, after the palm tree. It was twisted into ropes and garlands and formed into booths at the Jewish Feast of Tabernacles. Palm leaves were borne aloft by the people as they welcomed Jesus to Jerusalem; are waved by the redeemed ones in heaven. The dust even does not cling to its glossy leaves. Humboldt called the palm “the loveliest of all vegetable growths.” Linnaeus named it “The Prince of the Vegetable World.”

The palm tree is a symbol of victory. The multitude waved palm branches as Jesus made his triumphal entry into Jerusalem. The redeemed in heaven are represented as waving palm branches before their victorious King. Every redeemed child of God in this world is a beautiful symbol of the glorious victory of the Lord Christ over the world, the flesh, and the devil, and also a pledge of their ultimate entrance into the completeness of that victory in that greater and heavenly life. Here they shall take a part in that triumphant song of the redeemed: “Salvation unto him who hath loved us and washed and redeemed us. Glory and honor and power and dominion unto his name.” Amen!—*Rev. George C. Wilding.*

HONORING CHRIST IN OUR LIVES 418

The triumphal entry, the search for fruit, and the two parables all speak of the necessity of Christ being first in our life. There were two classes among the Jews, and each of these teaches in different ways the need of honoring Christ; one was irreligious, though afterwards repentant; the other was religious, though really indifferent to spiritual claims. God requires our life and service and there are three possible responses.

I. Immediate refusal. Some are showing this today.

II. Prompt consent. Others express this, but in reality are inconsistent.

III. Yet again there are those who yield immediate and permanent consecration. And so it is for us to realize God's claim; respond to God's call; render God service.

CLEANSING OF THE TEMPLE 419

Matt. 21:12-17.

Following Jesus' first triumphal entry, one

building in one city was temporarily cleansed; following his second triumphal entry, every building in every city will be permanently cleansed. Oh, the “houses of prayer” that today are houses of hirelings! Is not the “love of money” the root of all this evil?

THE TRIUMPHAL ENTRY 420

Matt. 21:1-11.

Christ's first “triumphal entry” into Jerusalem was short-lived. But when he comes again as King, all Jerusalem, and all Israel, and all the world, will be “moved.” There will be a changed attitude, and it will be world-wide.

THE LORDSHIP OF JESUS 421

It is important to notice that everything in the Bible is in one way or another connected with the Lordship of Christ. It has always been God's purpose that he should be Lord, and it is for us to carry out that purpose.

I. Why is Christ Lord? Old Testament prophecy declares it. The person of Christ in the Gospels demands it. The power of Christ in his death and resurrection demonstrates it. The prospect of Christ in the future depicts it.

II. How is this Lordship seen? It is connected with forgiveness, because sin is rebellion and pardon is only possible on our ceasing to be rebellious. It is connected with peace, because only as he is “the Lord of peace” can we be at rest. It is connected with holiness, for he must rule supreme over all our foes, circumstances, Satan, and self. Thus, the meaning of the Lordship to us is absolute possession on his side, and perfect loyalty on ours. Loyalty means law expressed in love. The Christian's motto is “I believe; I belong.”

We often speak of Christ as our “Prophet, Priest, and King,” though really he is not King at present, because Kingship is associated with his relation to the Jews and to the world. In the Gospels he is King and in the Revelation he is shown to be King hereafter, but in between, in the present dispensation, as taught in the Epistles, he is the Lord and Head of his Church. It is important, therefore, to remember that everything in the Christian life is somehow associated with his Lordship. “To this end Christ died and rose, that he might be Lord.” Rom. 14:9.

PALM SUNDAY LESSON 422

“The disciples went, and did even as Jesus appointed them.” Matt. 21:16. A little fellow in the slum section of a large city was induced to attend a mission Sunday School, and by and by became a Christian. He seemed quite bright and settled in his new Christian faith and life, but some one, surely in a thoughtless mood, tried to test or shake his simple faith in God, asking him, “If God loves you, why doesn't he take better care of you? Why doesn't he

tell some one to send you warm shoes and some coal and better food?" The little fellow thought a moment, then with tears starting in his eyes, said, "I guess he does tell somebody,

but somebody forgets." Without knowing it, the boy touched the sore point in the church's history. I wonder if it is the sore point with you or me.

GOOD FRIDAY

SUGGESTIVE TEXTS AND THEMES 423

A Call from the Cross: Charity. "Father, forgive them for they know not what they do." Luke 23:34.

A Call from the Cross: Mercy. "Today shalt thou be with me in paradise." Luke 23:43.

A Call from the Cross: Filial Piety. "Woman, behold thy son! Behold thy mother!" John 19:26, 28.

A Call from the Cross: Agony of Christ. "I thirst." John 19:28.

A Call from the Cross: The Humanity of Christ. "My God, my God, why hast thou forsaken me?" Mark 15:34.

A Call from the Cross: Perfection. "It is finished." John 19:30.

A Call from the Cross: True Sonship. "Father, into thy hands I commend my spirit." Luke 23:46.

Behold the Man: "Behold the man!" John 19:5.

The Group Around the Cross: "And sitting down they watched him there." Matt. 27:36.

Messiah's Work Finished. "It is finished." John 19:30.

Christ Rejected: "Not this man, but Barabbas." John 18:20.

Pilate and Jesus: "And so Pilate, willing to content the people." Mark 15:15.

The Scene at Calvary: "And led him out to crucify him." Mark 15:20.

Carrying the Cross for Christ: "And they compel one Simon a Cyrenian," etc. Mark 15:21.

Lessons at the Cross: "And they crucified him," etc. Mark 15:25.

Betrayal by Judas: "And when he was come, straightway he came to him, and saith, Rabbi; and kissed him. And they laid hands on him, and took him." Mark 14:45, 46.

Denial by Peter: "I have made supplication for thee, that thy faith fail not; and do thou, when once thou hast turned again, establish thy brethren. . . . And he went out, and wept bitterly." Luke 23:34-62.

Trial of Jesus: "Pilate called together the chief priests and the rulers and the people," etc. Luke 23:13-16.

The Crucifixion: "It was the third hour, and they crucified him." Luke 15:25.

THE TUMULT OF GOD'S ENEMIES 424

"For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head." Ps. 83:2.

God has his friends on earth. They are such as do his will. He has also his enemies. They are such as obstruct his will. There are

those who not only refuse to do God's will but who hinder others who would do his will.

I. These are God's enemies. Sometimes they are silent, but often they work in the open and make a great tumult. Have we never noticed how much tumult one discordant instrument in an orchestra may cause? Observe the tumult occasioned by one false Christian or by one belligerent unbeliever.

II. Error is generally more tumultuous than truth. It must be so, for error's time is short. A dozen men who do not believe are more conspicuous than a thousand who do.

III. Let us not forget, however, that the greatest forces are silent. Day dawns noiselessly. Spring steals upon us silently. Great movements often have their birth unknown of men. The kingdom of heaven cometh without observation.

IV. The best way to meet the tumult of irreligion is to enter into the calmness of strong faith, and to lead a loyal life of faith. The tumult will die away, the earthquake, wind and fire will vanish, and God's still small voice will speak to men with power the thunder never had.—*Rev. Charles C. Albertson, D. D.*

THE GLORY IN THE FACE OF JESUS 425

"The glory of God in the face of Jesus Christ." 2 Cor. 4:6.

Moses once saw something of the glory of God's goodness pass before him, but how much more when he was on the Mount of Transfiguration! Light from the face of Christ shines in every convert's heart, revealing pardon and peace. Nearly every great artist has sought to portray the glory on the face of Jesus, but the finite ever fails to picture that expression of longing love poured out upon mankind, or the matchless gentleness of infinite compassion resting upon the multitudes to whom Jesus spake.

Hoffman's Christ was gazed upon with holy delight by Miss Frances Willard on the last day of her fatal illness. Leonardo da Vinci has pictured the sorrowing, sympathetic Saviour with closed eyes and bent form, in the exquisite anguish of Gethsemane. The beloved John has given to men a word painting from his own inner life experience that exceeds all others. He mixed his colors on the palette of his heart; he painted a little of the real glory of divinity, making the Christ-face mirror the Father in his everlasting love and beauty.

Matthew pictured Christ for the Jewish people; Mark for the Romans; Luke for the

Gentiles; but the beloved John painted for all the world the picture of the Divine Logos. Others portrayed the Son of Man, but he the Son of God. By one stroke of the pen, God-like features appeared: "the Word became flesh." The whole glory of the Gospel of Christ is concentrated in that flash of eloquence. "Behold the Lamb of God" gives the crimson colors to the masterpiece of the beautiful portrayal.—*The late E. W. Caswell, D. D.*

ELI, ELI, LAMA SABACHTHANI 426

A mixture of Hebrew and Aramaic. "Eli" is Hebrew for "my God"; "Eloi" in Mark 15:34 is Aramaic for the same; "lama" in Hebrew means "why"; "sabachthani" in Aramaic is equivalent to "thou hast forsaken me." *Psa.* 22:1. Thus, God withheld from him his communion and support; for his human suffering must be complete. Paul could never have exclaimed, "Thanks be to God for his unspeakable gift," had Jesus not first exclaimed, "My God, my God, why hast thou forsaken me?"

THE CROSS 427

The cross will always stand as an example of sacrifice. Peter uses it so. *1 Peter* 2:21. When the war made such demands on men, it is no wonder they turned so often to the cross as their encouragement. It was no mere sentiment that inspired these familiar lines:

"The evening star a child espied,
The one star in the sky;
'Is that God's service flag?' he cried,
And waited for reply.
The mother paused a moment ere
She told the little one:
'Yes, that is why the star is there;
God gave his only Son.'"

DEFEATS THAT ARE VICTORIES 428

Bunker Hill Monument commemorates a defeat, which for a long time was looked upon with chagrin and disappointment; and yet that defeat was really the birth-throe of our country, and had more glorious results and more widespread influence than most victories. So the famous Thermopylae was a defeat, but has thrilled the ages because it was a moral victory. So the crucifixion of Christ was a defeat, but in reality the greatest victory.

GLORYING IN THE CROSS 429

"God forbid that I should glory save in the cross of our Lord Jesus Christ." *Gal.* 6:14.

While the Christian glories in the cross as the symbol of his redemption, the rebellious sinner regards it as an offense, a public condemnation of his sin. The cross is ever before him as a terror, summoning him to judgment. When we are unwilling to surrender some darling sin, the cross becomes a stumbling-block to our progress. We neglect to bear the cross, endeavoring to go around it in order to enjoy some evil pleasure, refus-

ing to die wholly to self and become alive unto God.

To the faithful, the cross is saving, peace-giving and beautiful, radiant with hope, covered with the flowers of sacrifice, crimsoned with cleansing efficacy. The cross is the highest peak in the range of all history; it is the hope of all mankind. What things we count loss for the cross are our eternal gain. Our Lord's life of self-denial, holiness and deprivation stands forth as an ideal cross to the world, as it calls us to live a life like his life, to take up our cross as he did and follow him.

Christ's cross will win the world! It is the power of God unto salvation to every one that believeth. The arms of the cross are stretched out to gather wandering children to the Father's embrace. The cross will then blossom red into beauty and supreme glory, as the emblem of the world's deliverance in the everlasting life.—*E. W. C.*

GOOD FRIDAY, 1924 430

You drove the nails in his white, white feet;
I pierced each tender hand:
And we laughed as we lifted the cross on high,—
Too wise to understand.
You gave him the gall and vinegar;
I thrust the lance in his side;
Yet they say it was years and years ago
That the Saviour was crucified.

—*Edgar Daniel Kramer.*

THE POWER OF THE CROSS 431

The late Admiral Sampson, speaking of the Battle of Santiago, said, "We always had prayers on our ship Sunday morning, using a little reading desk with a cross carved on top of it as a pulpit. As we were sailing along through the awful scenes of the great battle, we saw a Spanish sailor swimming to save his life. According to the rules of war, we had no time to help save him, but, all of a sudden, one of the sailors picked up that little reading desk and pitched it over the side of the ship into the sea, 'Here, friend,' he cried, 'cling to that! Cling to the cross and it will take you safe to shore.' The last we saw of the poor fellow, he was clinging to the cross and moving towards the shore."

A drowning man clinging to the cross, planted on the Rock of Ages with the wild billows dashing round him, is a thrilling picture in art. Is it not a true representation of the cross on the summit of Mount Calvary, with the everlasting arms of Jesus outstretched and bleeding to save earth's millions?

Calvary is the loftiest summit in the range of Deity. Here, a sermon to all mankind is preached by an act done which is mightier than even the Sermon on the Mount, which was composed only of words and teachings. At the cross, we receive the supernatural life of the Son of God in order that we may live the

Sermon on the Mount in its wonderful perfection. On Mount Calvary we receive the power to climb all other heights.—*Rev. E. W. Caswell, D. D.*

SAYING IT WITH THORNS 432

The florist's selling-slogan to the lover, "Say it (your love) with flowers," is reversed on Calvary. Jesus Christ told his love for men with thorns and spikes.

How very commonplace salvation has become to the smug, complacent religionist of today! It is like shooting through the Alps in a jiffy, in a softly cushioned, luxuriously upholstered, electrically lighted modern railway-coach. Lately, I read, the line through the St. Gothard tunnel has been electrified, so that the choking smoke and gases of the locomotives are eliminated. One glides through as on velvet, loung-

ing on soft cushions, reading the morning paper.

To how few tourists does the passage suggest Napoleon crossing the Alps! The numbing ice, the keen, cutting wind, the slippery footholds, the hunger, the thirst, the sleeplessness, the avalanches, the crevasses, the snow-blindness, the terrible thirst, the fear, the suffering, the dead bodies strewn the steep Alpine passes, are all forgotten.

Napoleon himself said, "Then there are no Alps," when told that the Alps were impassable to his army.

What the supreme cost of our salvation was we too easily forget. We are already forgetting what the World War was, what it cost us in human lives, our meatless days and lightless nights, our saving and skimping to buy war-savings stamps to help our Government finance it.—*Rev. John F. Cowan, D. D.*

COMMUNION SUNDAY

SUGGESTIVE TEXTS AND THEMES 433

Invited to the Feast: "Come, for all things are now ready." Luke 14:17.

The King's Guests: "When the king came in to see the guests." Matt. 22:11.

Good to Draw Near to God: It is good for me to draw near to God." Ps. 73:28.

Duty and Obligation of Christians to Keep the Communion Feast. "Therefore let us keep the feast." 1 Cor. 5:8.

A Personal Question: "What mean ye by this service?" Ex. 12:2.

Encouragement for the Timid: "As for me I will come into thy house in the multitude of thy mercy," etc. Ps. 5:7.

Invited Closer—A Day of Communion: "Master, where dwellest thou? . . . Come and see." John 1:38, 39.

Love's Question: "Lovest thou me?" John 21:16.

Meditation Kindling Love: "My meditation of him shall be sweet." Ps. 114:34.

Rest in the Midst of Toil: "Come ye yourselves apart and rest a while." Mark 6:31.

Let Us Draw Near: "Having, therefore, boldness . . . let us draw near with a true heart," etc. Heb. 10:19, 25.

In the Cross of Christ I Glory: "God forbid that I should glory save in the cross of our Lord Jesus Christ." Gal. 6:14.

A Dying Wish Respected: "This do in remembrance of me." Luke 22:19.

Watchers at the Cross: "And the people stood beholding." Luke 23:35.

Minds Stirred to Remembrance: "I stir up your minds by way of remembrance." 2 Peter 3:1.

Under His Shadow: "I sat under his shadow with great delight." Song of Solomon 2:3.

Returning to Our Rest: "Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee." Ps. 116:7.

A Visit to Calvary: "And sitting down they watched him there." Matt. 27:36.

Consecration: "But first gave their own selves to the Lord." 2 Cor. 8:5.

A Joyful Approach: "I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy day." Ps. 42:4.

STIRRING TO REMEMBRANCE 434

"I stir up your pure minds by way of remembrance." 2 Peter 3:1.

The power and use of memory. God uses this faculty in building up Christian character. In our coming Communion we remember especially the facts and the purpose of Christ's life and death.

I. The Gospel has a history to be remembered.

1. Bring to remembrance Christ's sufferings.
2. Bring to remembrance our sins.
3. Bring to remembrance God's love.

II. The Lord's Supper has a purpose to be remembered.

1. It is a commemoration of Christ.
2. It is a communion with Christ.
3. It should bring consecration to Christ.

—H.

CHRIST EXPECTED AT THE FEAST 435

"What think ye, that he will not come to the feast?" John 11:56.

I. What is there to cause us to fear that he will not be at the feast?

1. Our sins against him.
2. Our neglect of doing commanded duty.
3. Our lack of love for him.

II. On the other hand what is there to encourage the hope that he will be at the feast?

1. His character.
2. His disposition to forgive.
3. His love.—H.

THE DUTY AND OBLIGATION TO KEEP THE FEAST 436

"Therefore, let us keep the feast." I Cor. 5:8.

I. First, let us keep the feast because the obligation rests on Christ's dying command.

"Keep my commandments." "Ye are my friends if ye do whatsoever I command you." "This do in remembrance of me."

II. Let us keep the feast as a public confession of Christ. It offers a blessed opportunity of testifying in the presence of fellow disciples and of the world that we are not ashamed of Christ. "I will pay my vows now, in the presence of all his people."

III. Let us keep the feast because in not doing so we would incur spiritual loss. It is a blessed means of grace, and the loss is great when neglected. It is called a "feast" because it refreshes and strengthens the soul.—H.

JESUS AND I ARE FRIENDS 437

Dr. J. R. Miller, whose life motto was, "Jesus and I are friends," once said: "Those who sat at the first communion were acknowledged by this act to be Christ's friends, and were made partakers of great privileges. They that now receive the bread and wine of the Lord's Supper, with penitent, humble and trusting hearts, receive similar precious and divine gifts. They feed upon Christ by faith, have their union with him confirmed, are strengthened against sin, encouraged and quickened in duty, inspired with new love and zeal, and have peace of conscience and comfortable hopes of eternal life. The bread of the supper is the symbol of Christ as their life, strength and assured hope; the cup is the sign to them of the forgiveness of sins and of the divine favor. Christ wants us to commune with him at his table."

The Lord's Supper is the central act of Christian worship. It is a prophecy, pledge and prelude to that "Supper Table of the Lamb," when we shall sit down with Abraham and Isaac and Jacob in the kingdom of Our Father.

FIRST, THEN 438

First the Lord's Supper, and then the Lamb's Supper. All who partake of the former as members of Christ's body will partake of the latter as members of his bride. Self-deception here is fatal. Read once more 1 Corinthians 11:27-29.

WATER THE ROOTS 439

An Eastern fable tells us that when Zachaeus was old he still dwelt at Jericho, humble and pious. Every morning at sunrise he went out for a walk, and always came back calm and happy for his day's work. His wife one morning secretly followed him and watched him. He went to the tree from which he first saw the Lord. He poured water about the

roots, pulled the weeds and passed his hand fondly over the old trunk. Then he looked up at the place where he had sat that day when he first saw Jesus. Then with a smile of gratitude turned homeward. His quiet explanation was: "It was that tree which brought me to Him whom my soul loveth." "There is no true life," says J. R. Miller, "without its sacred memorial of special blessing." Keep these places fresh and green by grateful service. Communion, attendance upon the service of the sacrament of the Lord's Supper, is a watering of the roots of the Christian life. It is a keeping of the places of spiritual blessing fresh and green. There is wonderful grace and growth and sources of strength and comfort and resolution in visiting the tree, pouring water about its roots or looking up to the places where we have formerly met the Lord in the way.—H.

THE LORD'S SUPPER 440

In the course of the passover meal in the upper chamber in Jerusalem a few hours before his betrayal Jesus instituted the observance of the Lord's Supper by taking part of what was provided for the meal and giving it a new meaning as a symbol of himself. Shedding of blood in connection with the making of a covenant was common. See the making of a covenant at Sinai between the people and God. Exod. 24:8. So in the covenant foreshadowed by that the forgiveness of sins was secured through the pouring out of Christ's blood, which was represented by the fruit of the vine. He was sharing the cup with his disciples for the last time under earthly conditions; in the future they were to have spiritual communion.

BIBLES FOR PRISONERS

The Foundation for the Free Distribution of the American Standard Bible is appealing for help in putting Bibles into the prisons of the country. We talk of Bibles in hotels, in public libraries, in schools, why not in prisons?

The man in prison has many hours of lonely confinement, with no friend at hand. It is the one period of his life when he has the time to reflect upon what has gone before, and what is to become of him when he leaves the prison gate.

The Bible we offer for distribution is similar to that supplied by the Gideons to the Hotels of the country. It is of good type and size, and easily read. We can buy it at cost price in quantities at 65 cents and every cent given for this Bible distribution is used for Bibles. The cost of distribution is borne by the friends of The Foundation.

The Foundation requests that checks be made out to J. P. Morgan & Company, Bankers, for as many Bibles as the donor is willing to contribute and sent The Foundation for the Free Distribution of The American Standard Bible, 50 Union Square New York City.—Rev. Rufus W. Miller, Secretary

Great Texts and Their Treatment

A MULTITUDE IN ADORATION

(Palm Sunday)

"And a very great multitude spread their garments in the way," etc. Matt. 21:8.

I. A multitude attracted by marvellous intelligence. The raising of Lazarus, John 12:1-18. Men are now attracted by the intelligence of One who raises from the dead, Eph. 2:1. Yet curiosity or some other motive attracts, rather than a desire to be made to share in spiritual blessings.

II. A multitude following the example of a few. From Luke 19:37 it appears that "the multitude of the disciples began," etc. These, although called a "multitude," must have been few compared with the crowds which went before and after. The sincere worshippers of Christ are few; multitudes join them in their public worship who have no real interest in the scene.

III. A multitude rendering regal honors to the son of a carpenter. Spreading garments on the ground a mode of rendering homage to kings, 2 Kings 9:13. Those who worship Christ have discovered that he is more than human. If he be the son of Mary, he is also the Son of God, 1 John 5:15.

IV. A multitude looking for material aggrandizement. They sought a king who should re-establish the independence of Israel. How many profess Christ for the sake of worldly gain!

V. A multitude who in a little while exchanged the cry of "Hosanna" for that of "Crucify him." Professing Christians by their conduct cry "Crucify him," when they conform to the world; when they trust in their own righteousness rather than in the blood of Christ; when they are ashamed of the name of Christ.—*F. W.*

A MULTITUDE IN AMAZEMENT

— "And they were all amazed, and were in doubt, saying one to another, What meaneth this?" Acts 2:12.

I. A multitude gathered from all parts of the world. Ver. 9-18. The nations here enumerated must have spoken seven or eight different languages. The places named were in Asia, Africa, and Europe,—the whole of the then known world. Suggestive of the wide-spread influence of the gospel.

II. A multitude gathered for religious purposes. They had come to the feast of Pentecost. It is when assembled for Divine service that the gospel is appropriately preached.

III. A multitude astonished by a miracle. This miracle was really two-fold: 1. They heard Galileans speak in other tongues, ver. 7, Galileans proverbially ignorant and un-

couth. 2. They heard in their own tongues every man, "the wonderful works of God." The subject was one, the languages many. So in the gospel we have proof that by the foolishness of preaching God confounds the wisdom of the world. Note the wonderful adaptation of the gospel to the entire world. It appeals to all natures and dispositions, and equally meets the wants of all.

IV. A multitude variously affected. All were amazed. Some inquired, some mocked. Some said (probably the devout men mentioned in ver. 5), "what meaneth this?" This language betokened a desire to learn. Others, ver. 13, said "They are full of new wine;" regarding the religion of Jesus Christ as fanaticism. How does the gospel affect us? —*F. W.*

THE MULTITUDE IN HARMONY

"And the multitude of them that believed were of one heart and one soul," etc. Acts 4:32.

I. A multitude believing the gospel of Christ.

II. A multitude living in the constant exercise of prayer Acts 1:14, 2:1, 42; 4:24, 31.

III. A multitude filled with the Holy Spirit.

IV. A multitude inspired with mutual love and concern in a time of common danger and need.

V. A multitude in harmony, as the result of all this: "of one heart and of one soul." Many men, many minds, many dispositions, many tempers; but knit together as the heart of one man.—*F. W.*

THE DREAM OF PILATE'S WIFE

"Have thou nothing to do with that just man; for I have suffered many things this day in a dream," etc. Matt. 27:10.

Pilate's conduct in this chapter is a comment upon Solomon's declaration, "The way of transgressors is hard." All things around were favorable to the course the Roman judge was pursuing. He was shielded by law. Public sentiment flowed with him and bore him on. The issue, moreover, promised to him the acclaim of a nation's praise. Still his work was hard. There were at least two mighty spiritual forces against him, his own conscience, and the conscience of one who dwelt nearest his heart.

This dream of Pilate's wife develops a few facts in man's spiritual history that can never be too frequently mentioned nor too seriously considered.

I. First, capacity of the soul for involuntary action. A dream implies this. There are two kinds of action of which the mind is capable, voluntary and involuntary. The former

is by the will. The deed is wrought as the result of calm thought and intelligent purpose. The second is without the will. The will in this case, though concurrent, is not consulted. This class of action is of two descriptions: (1) Instinctive. In obvious peril we do not ask ourselves, Shall we seek safety? In the presence of axiomatic truths we do not ask, Shall we believe? In the view of the truly beautiful we do not ask, Shall we admire and love? All these we do, not by deliberation but instinct. (2) The second description in this class is associational. The actions start not in this case from native impulses, but from old impressions, ideas, and mental habitudes. This is the kind of action brought before us now in the case of Pilate's wife. She had retired to rest with those ideas of Jesus of Nazareth which filled her country; and these ideas stirred her soul in her sleeping hours.

II. Second, the susceptibility of the soul to spiritual impressions. "I have suffered many things," etc. There are two things suggested in relation to impressions. First, they were moral. Her reference to Christ as the just person plainly indicates that her visions had a connection with the morality of the work in which her husband was engaged. This susceptibility of moral impressions is the distinguishing attribute and the chief glory of our nature. Second, they were painful. "I have suffered many things this day in a dream because of him." The sufferings were evidently the disturbance of her moral feelings. In the visions she had of the conduct which her husband was pursuing she felt that her native love of justice was being violated. This would pain her. That it was being violated by one she devoutly loved and who would consequently expose himself to a Divine retribution; this would heighten her distress.

As we have an inner eye which now seeth visions when all the senses are closed and an inner nature which now suffers whilst the body indulges in soft repose, may it not be that we shall see and feel when the body is in the dust? This reasonable conjecture is a biblical fact.

III. Third, the tendency of the soul when morally excited to rectitude. This is seen when Pilate's wife terms Christ "just," and utters her voice against the crime of condemning him. "Have thou nothing to do with this just person." All consciences, when excited, flow with the right and say amen to all that is just. Judas: When his conscience was touched returned the pieces of silver and said, "I have betrayed innocent blood." His excited imagination dyed that money he once loved in the gore of innocence, made it red-hot with the fires of retribution. He could not hold it.

1. See in this subject thine interest as a man. Thou hast a soul ever open to the touch of God.

2. From the thoughts thou art cherishing

and the habits thou art forming shall start visions out of which thou art to weave the web of destiny.

3. Look, well, then, to the associations thou art forming; seek to have every floating idea and flowing feeling crystallized into a love that shall ensure and reflect the smiles of heaven.

4. Learn, too, thy duty if thou art an enlightened man. If thou hast dreams and visions about the right, do as Pilate's wife, lift up thy voice in its favor. Peel forth protests against the wrong.

5. And if thou art yet a wicked man, see in this subject thine inexcusableness. Thou hast been warned. Born in a Christian land in this bright age more voices have protested against thy wicked course than ever fell upon the ear of Pilate—voices from the nursery, the school, the sanctuary—voices, some of which were addressed perhaps by parents that are in the dust, and ministers and friends that are no more.—*R. T.*

WALKING IN TRUTH

"For I have no greater joy than to hear that my children walk in the truth." 1 John 3:4.

Christian ministers are often represented as the fathers of those who are converted through their ministry. Hence Paul's declaration, 1 Cor. 4:15. So of Timothy also, whom he calls his son in the gospel. Now, we expect the parent to be solicitous for the welfare of his child; parental affection will of necessity produce it. The same will apply to the Christian ministry. Hence, what anxieties the apostles displayed for the spiritual welfare of their flocks. See Gal. 4:19.

I. What it is to walk in the truth? 1. Sacred attachment to the doctrines of the gospel. All error dangerous; some essentially. 2. Sincerity of conduct in opposition to mere profession and guile. 3. A closer walk and conformity to the spirit of Christ. He is truth.

II. The means by which it may be promoted. 1. A close acquaintance with the word of truth. "Let the word of Christ dwell in you richly." 2. A rigid regard to the ordinances of the truth. "They that wait upon the Lord," etc. 3. Fervent prayer to the God of truth.

III. The motives by which we should be influenced. Christ's sake. Church's sake. Our own sake. Safety, comfort, usefulness, future glory.

The books and periodicals we read influence us tremendously. Next to the people with whom we mingle, the literature we devour shapes our sentiment, determines our convictions, and makes us what we really are. We can not afford to spend one day, one hour, one minute, in the company of a questionable book.—*Sel.*

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Children of Light

An Every Member Canvass Sermon

REV. DOUGLAS H. CORNELL, D. D., Glencoe, Illinois

"Even so let your light shine before men; that they may see your good works and glorify your Father who is in heaven." Matt 5:16.

There is a series of cartoons running in one of our daily papers under the caption "Our Secret Ambition." It reveals a surprising number of ways in which men long to shine in their own light. It points to a human weakness which craves self-glorification. Jesus, the wise and understanding, admonishes us to turn this trait to good account by letting our light so shine that men may see our goodness, and glorify not us but God.

One of our finest buildings is illuminated by a flood of light. Nevertheless, we are aware that it is a self-advertisement, and subtly leads our thoughts to g-u-m! On the other hand, as we proceed down the boulevard and enter the Art Institute we find the walls hung with pictures upon which is turned a flood of light. We are enchanted by the beauties of the paintings and their lessons for us. We are led reverently into the presence of the spirit of the masters who produced them. Our praise and gratitude go out to them for enriching the life of the world by their genius. But the institution which makes it possible for us to enjoy that art so throws its light upon its good works as to eliminate itself and glorify the masters. "Even so," said Jesus, "let your light shine before men that they may see your good works and glorify your Father who is in heaven."

He follows up the injunction with many comments concerning man's relation to money. "Lay not up for yourselves treasures upon earth" which may be stolen or destroyed. Be not so anxious about food and clothing that you lose interest in righteousness. Seek first to be right and the necessities will be provided. "Ye cannot serve God and Mammon." Not only our business, but also our political, social, and domestic life is fundamentally involved in the question of money. Consequently religion cannot ignore it.

I. Now, in the first place, if it is blessed to give, and Jesus said it was, it must be blessed to get. For who can give unless he gets? "Get all you can," said John Wesley, "without hurting your soul, your body, or your neighbor." If it is not blessed to get then God has

burdened us with a fearful handicap, because each of us is equipped with a powerful instinct to acquire. This natural tendency, however, has set upon it the approving seal of Scripture when it declares that "if a man provides not for his own, and especially those of his own household, he has denied the faith and is worse than an infidel." Furthermore this instinct has made man a discoverer, an inventor, a creator.

Nowhere does Jesus inveigh against money, but he does warn very often against the abuse of it. He admonishes us over and over again to beware of the insidious power of money to harden the heart, to destroy character and to ruin life's greatest good which money cannot buy. He exhorts us to guard against its devilish tendency to become man's master and to enslave him in avarice, miserliness and misery. He cautions us against its cursed power to poison the springs of sympathy, and its subtle promotion of pride. Sermons are not needed to elaborate the Lord's caution. The daily papers confirm and illustrate the truth of it with deadly and awful regularity. They proclaim morning and evening the names of men and women who barter their souls for money.

On the other hand life all about us glows with evidence that even in the getting of money mankind glorifies God. For in the process men revealed a strength of character, and an untainted honor which showers immortal credit upon the race.

II. In the second place the possession and distribution of money puts a man's religion to the acid test.

It is related that Wesley preached a sermon on giving which he divided as follows: "Get all you can. Save all you can. Give all you can." Soon after he started an auditor leaned over to his neighbor and whispered, "That's great preaching." When the preacher dwelt upon the second part of his sermon, the man said, "That is the most wonderful sermon I ever heard." But when the third division of the subject was announced, "Give all you can," he exclaimed with dismay. "Now he has gone and spoiled it all." Blessed are they that get, for unto them is the power to give.

Whether a man gives or not, if he believes

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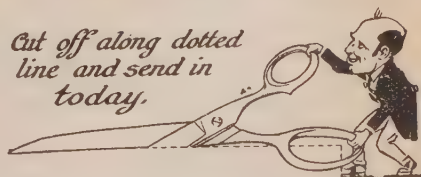
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in God, he must face the fact that God is the source of all the crude material plus the brains and brawn which creates wealth. Hence man and God are in a partnership wherein God supplies by all odds the greater part of the investment. God, therefore, is clearly entitled to a share in the profits. It naturally follows that no man is entitled to spend all upon himself.

Jesus makes it clear that God's chief concern is to save his children from such folly. He trusts them with his interests and does all in his power to induce them to deal squarely with him. He could make plaster saints, but he wants what can be made only by our help, namely, good men and good women, and thus he pleads for our help to create a good world. Christ's parting injunction was "Go ye into all the world and preach the good news to every creature," for thus, said he, "ye do it unto me." This requires money. Every Christian, therefore, must squarely face his personal responsibility. If no one else's boy was willing to go into the ministry, would you give yours? If no one else's girl was willing to become a missionary, would you send yours? If no one else in the world gave money to save the world, would you give yours? Are those not perfectly fair and pertinent questions?

III. What, then, should you and I do? What is our duty, or if you prefer, our privilege?

There are many advantages in putting our giving upon a systematic and proportionate basis. In the first place it stabilizes our giving and affords a sense of self-approval. We know what we have to give, and we give it without feeling that we are doing ourselves an injustice. On the other hand it frees us from the suspicion that we are selfish and stingy. It keeps us facing God and our accountability to him. It enables us also, to grow in the Christian grace of generosity, because as we prosper our giving rises proportionately. God's goodness to us is our standard of giving and not some other man's injustice to God. In other words, it frees us from slavish conformity to what some one else is doing. We council with God and our own conscience and not with the figures of any subscription list. It engenders a livelier interest in the causes we help support. We give more intelligently. We feel a truer sense of partnership with God. We get real joy out of giving. We get the true sense that we are investors in these very enterprises, and we take a keen interest in their prosperity. Industries and utilities are urging workers and consumers to buy stock. Why? Simply because people work harder for that in which their money is invested. That should be our attitude toward the Church and its benevolences.

Too often even Christian people have thought of giving as a necessary but disagreeable adjunct to their religion rather than as

a natural expression of it. It has been too often a source of irritation rather than of inspiration and satisfaction. Too many figure that their offering should come sparingly out of what is left after the necessities have been deducted, the comforts considered, the luxuries provided for, the superfluities taken care of, and a generous surplus set aside; then after careful consideration something might be devoted to God and his work. Naturally, the light these lives throw upon religion is not going to command much respect. Naturally, too, the people who conduct their giving along these lines are not going to thrive spiritually.

Now the Every Member Canvass which is sweeping throughout Christendom has come to bless us in our prosperity by making us better givers. It comes regularly like Christmas and Easter and Thanksgiving to bring us face to face with our mighty blessings, and then asks "What are these things worth to you? What do you owe to God? What will you gladly contribute to establish the rule of God in human hearts? Where you cannot go, and for what you cannot do, are you willing to give so that some one else can go, and that some one else can do?"

The Every Member Canvass, furthermore, aims to make every Church Member a consistent giver, both of time and money. It rightly insists that not to give and yet to claim the rights and benefits of the church and religion is a reproach. Our whole social system is saturated with the Christian ideals due to the activity of Christian Churches, and there are multitudes who share in the benefits of the church, and yet who never give anything toward its support. That is to be expected and the service rendered to society in general is a part of the Church's gratuitous service. But no Christian can possibly feel right without taking his or her part in the support of the work.

In saying this, we must keep in mind Christ's standard. That day in the Temple when he carefully watched the offering, to whom did he give highest praise? To whom did he point as an example for his disciples to follow? Yes, you say, he pointed out the poor woman who gave less than anyone else. Ah, yes, he praised her not because she gave so little but because what she gave was larger in proportion to what she had than were the handfuls of gold dumped in by the rich. She gave very little but very generously; they gave very much but very sparingly.

She let her light so shine that Christ said it outshone all the rest and revealed more of God's glory than all the rest put together. She was one of God's children of light.

The grandest sight in the world is a man; the saddest sight in the world is the wreck of a man; the noblest work in the world is the building of a man.—*L. Wilbur Messer.*

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Jesus' Idea of Service

REV. JAMES F. RIGGS, Catskill, N. Y.

Text: "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." John 9:4.

In the midst of the demand for many varied forms of Christian work, and the emphasis put upon social service, it is well for us to pause to consider Jesus' idea of service. It is apparent to even the casual reader of the New Testament that Jesus Christ had a mission to fulfil in coming to dwell among men. There is in him a very obvious sense of compulsion. Over and over again this idea appears. In reading the gospels we come upon such expressions as these: "I must work the works of him that sent me while it is day, the night cometh when no man can work;" "I came not to do mine own will, but the will of him that sent me;" "I am come that they might have life, and that they might have it more abundantly;" "The son of man came not to be ministered unto but to minister and to give his life a ransom for many."

This thought of an inner impulse, a divine mission, is the great fact we must bear in mind in considering Jesus' use of life in the days of his flesh. It is evident that he felt a deep sense of obligation. Jesus said "must" to himself. "I must work the works of him that sent me." There was a great task before him in the world. It was nothing less than making God real to men. If he was known to them they would want to have fellowship with him. In a world of sin, suffering, and sorrow, Jesus faced a colossal task in bringing men to see God as a Father. Prophets and seers had tried to do this and failed. They had the best possible equipment, and all means had been tried to make the message effective. But it was all in vain, except for a few souls. Jesus said of his activity in making the Father real to human hearts, "I am among you as one that serveth." He came to meet life's issues, to conquer its difficulties, and he did so by bringing men into direct contact with God. He taught that men should love the Father, as the Father had shown love to them. Let us look at his life and see what it teaches us about service. In him we see perfect obedience to the Father, and at the same time a unique originality. Obedience is a primary quality in every true life. The son who is filial wants to do as his father desires. This is very noticeable in Jesus. He said, "I do always those things that please him." Behind such obedience is love. Because he loved, he served. With this was coupled a unique originality. This was always fresh and vital. Jesus was no automaton. There was something unusual and distinctive about his conduct and bearing. "He spake as never man spake." In healing he

did what no man had ever done. Through a word, or a touch, sick bodies had freedom from pain; new vigor came where he ministered. Burdened hearts had fresh hope because of his word. And the reason for this in so far as men could fathom it, was that Jesus was so original as to be obedient to his Father in perfect degree. Through this complete harmony of relationship, came his power. He was the most original being that ever lived.

Yet in the eyes of many he was narrow. But this allegiance to his Father was not inconsistent with depth. The crowd was always eager to have him go off on some tangent. To them the refusal seemed narrow. There was a constant demand for "signs" from heaven. Even the disciples so misunderstood him as to seek to deflect him at times from his mission. From the rulers came many a temptation, in the form of a challenge, to perform some spectacular act which would win their approval, and at the same time show that he was under their dictation. But Jesus shunned all this. Nothing induced him to take up any line of work outside of the great purpose of his life in making the Father real, no matter how valuable it might be in itself. Thus he refused to act as a judge, or to be proclaimed as a civil or military leader. He would not accept a crown in any earthly kingdom. It was not his object in coming into the world to win temporal honors. At the very beginning of his ministry Jesus had met the temptation to render a service that was asked for, or in other words, that was popular. It came in a form which was most subtle, of establishing the Kingdom by a quick, easy method. But the quick method was the wrong way. According to all ordinary opinions this was narrow to the point of folly. The average man would have said: "By all means secure your kingdom first. That is essential. Then make it what you want it to be." But Jesus did not act according to human reason. He would not stoop to evil that good might come. His answer to such suggestions was, "Get thee behind me, Satan." He did not plan to render a cheap, easy, popular service for the world.

Yes, it seemed narrow. To go to the cross appeared the height of folly. His life was needed to right wrongs, to settle disputes, to heal troubles. Yet the steady path to the cross he followed. From it nothing could swerve him. It was in reality the deepest wisdom. After all these centuries of thinking, men have found nothing which reveals such depths of love. It is unfathomable by the human mind. What appeared to be narrowness was the most profound truth. He



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followed a great inner compulsion. "I do always those things which please him." Peter as spokesman of the twelve urged him not to go to the cross. "Then said Jesus unto his disciples, "If any man will come after me, let him deny himself, and take up his cross, and follow me." And on another occasion he said, "And if I be lifted up from the earth will draw all men unto me." This was deep; the greatest profundity the world knows anything about is in this conception. For instead of failure, his life was the greatest success. Life, abundant life, is no failure.

As we seek to serve we must have the qualities he possessed. There is need for that true obedience which shows a loving regard for God as our Father. A certain originality of action is necessary, because it provides freshness and spontaneity in our service.

The Blue Book

REV. RALPH STOODY, St. Johnsbury, Vt.

"Where would you like to go for a nice, long motor trip?" asked the children's preacher one Sunday morning.

"To Boston," pipes the child voice of one who has just been there.

"All right," agrees the preacher. "Who knows the way?"

"Get the Blue Book," suggests a bright boy.

"A very good idea. I have one in my car. John, will you step out the side door and get it? Thank you."

"John is right, boys and girls. In taking a trip it saves a great deal of time and trouble, I have found, if one uses the 'Blue Book.' Otherwise many times one will miss the right road. Then comes all the annoyance of lost time and late arrival."

"Thank you, John. Let's see. Here it is: 'St. Johnsbury to Boston.

0.0. St. Johnsbury, Railroad st. and Eastern ave. Go North on Railroad st.

0.0 Right-hand street; turn right downgrade on to Portland st. across RR. Thru 4-corners 0.7. Cross R. R. and go thru covered bridge, 1.0.

5.3 Blind RR crossing.

6.7 Dangerous curves, proceed with caution."

"How very helpful the Blue Book is! The way is so clearly marked. How safe it makes traveling. We are warned of the dangerous places. Every point that might give us trouble is made clear."

"I wonder how the person who wrote the book found out all about the distances and the dangers?"

"I think I know," says John. "He must have taken a trip. He probably wrote down all the things he wanted to tell us."

"Undoubtedly you are right. Someone has gone over the course. He has experienced all of the dangers and then noted them down for our warning."

There is also a demand for that "narrowness" which adheres strictly to a purpose truly deep as Jesus' was. We who hope to serve must not pattern our ideas or ideals after the world. The average Christian worker is a dabbler in this or that form of service. He is distracted by the multiplicity of appeals for his time and effort. Jesus concentrated. Our Master taught and healed, but he refused the many other calls for his service. We must do likewise. Be not conformed to all the demands for service which the world makes. We are to be transformed by submitting heart and mind and will to God. Then we shall prove "what is that good and acceptable and perfect will." In the days of his flesh Jesus illustrated for the first time what that perfect will was.

"How much that is like God's Blue Book. Ordinarily it is a black book, but it is a guide book just the same. It tells us how to make the journey of life from the day we start from home till we finally arrive at the end of our tour at the gates of His Home. All the dangerous curves, all the bad roads, all the sharp turns and steep ascents have been marked out for us, and in his Blue Book he warns us. Every character in Scripture tells something of how to make the journey. Some tell us which roads to take. Others show the peril of taking the wrong road."

"There is just one Person in all God's Blue Book who made the trip without mistakes. He was so certain that his trail for life's journey was correct for us that he said: 'Follow Me.' He was so sure he knew the way that he said: 'I am the Way.' If we follow the Guide Book of God we shall never lose the road nor fall into danger.

"A man once tried to invent a device for the instrument-board of automobiles that would start a bell to ringing when the car turned off the road. God beat him. He devised a little instrument within each one of us which starts to ringing when we take a wrong turn. We call it conscience. Listen for it."

"There is a beautiful hymn that I have asked our soloist to sing, and while we listen will you join me in a silent prayer to the Great Guide that we may so carefully follow his Blue Book directions for life's journey that we need never question the way nor fear danger?"

"There is a Guide that never falters,
And when he leads, I cannot stray,
For step by step, he goes before me,
And marks my path, he knows the way.

He knows the evils that surround me,
The turnings that would lead astray,
No foes of night can ere confound me,
For Jesus leads, he knows the way.

He knows the way that leads to glory,
Thy every fear he will allay,
And bring thee safe at last to heaven,
Let Jesus lead, he knows the way.”
—A. B. Ackley, in *Songs for Service*.

Enter Ye In at the Strait Gate

Evangelistic Appeal to Children

REV. R. H. K. GILL, Ph. D., Jarrettsville, Md.

Text: Matt. 7:13.

I have looked forward with much pleasure to this heart-to-heart talk with you boys and girls today, especially because you are at the age of greatest possibilities. These are the days when you are beginning to choose the things that will count in life. Your ideas are gradually taking shape as to the future, in education, in business, in society, and in religion as well. I want to assure you that much of your worth in every other line will depend largely upon your morals. For a clean life is essential to success in life's best efforts.

You stand today before two gates entering into life's two great highways. Many of you are just at the dawning of moral consciousness. You know that in anything much depends upon a right start, for a wrong start would mar your whole life. The gate on the left is a broad gate, standing wide open into a large way that is filled with all the attractions of the world. Many of the folks you know are traveling it. They seem to be having a fine time enjoying the pleasures of sense. The entrance is attractive, and the way looks easy to travel, for it is a gradual down grade without hindrances or obstructions. Indeed, if you could see far enough down the way it becomes so steep that those who become fearful of the end, and would turn back for the strait way, find it difficult to make the grade back. For the end of that way is destruction.

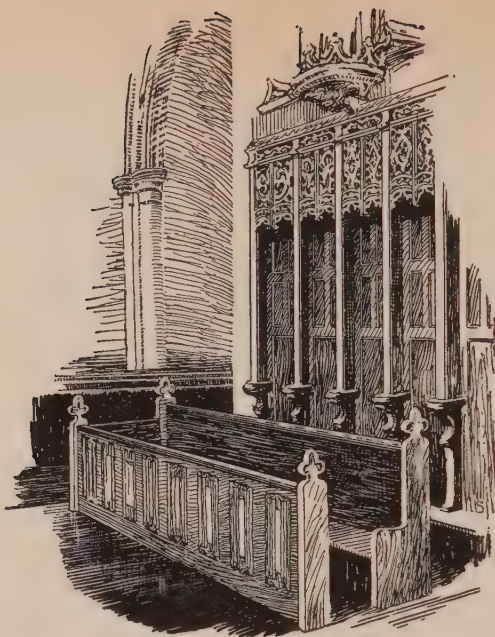
The gate on the right is a strait and narrow gate, opening into a strait and narrow way. It may not be so attractive at the entrance, neither is the way so easy to travel, for it is a gradual upgrade, sometimes steep and difficult. The pleasures of sin lining the other way are conspicuously absent. But it is a happy way, for it is the way of God's promise and of hope. It is a sure way, for Jesus marked it out with his own footsteps, and if we follow his footsteps we will reach his eternal home of joy. The way home is always a happy way. We will forget any hardships incident to the journey in view of the eternal joy at the end.

Before deciding which way you will take I would like to have you look at the people traveling each of the ways, for I know you want to pick your company for the journey of life. In the broad way are all the thieves,

and crooks, and murderers, and bad people in the world. It makes us shudder to think of such companionship. But they seem to be rushing right on to the place whither they do not wish to go. For no one really wants to be lost in the end. In the strait way we find such men as Peter, and Paul, and John, and Luther, and Wesley, and the hosts of good people of today, your pastor, your teacher, most of your parents. What a fine company to travel with! And best of all, Jesus leads the way. And with Jesus leading we cannot go wrong, and the way will grow brighter and happier, until it ends within the golden gates of his eternal home. I know you want to go that way, and some of you are going to start today. Why not all?

Well, "Enter in." That is the personal invitation of Jesus to each one of you today. Yes, it is more than an invitation. It is his command to you today, just as it was to the people of that day. When he told Matthew to follow him, immediately he followed him. Will you do that today, boys and girls? You stand before the open gate, the gate that leads to life eternal. Jesus says "Come in." Will you? Luke has it. "Strive to enter in," indicating that it may be a difficult choice. Each must choose for himself. Each stands for himself, even if it be a loss. To be sure, we are all influenced by one another and all imitate one another to a certain extent, but we must be very careful whom we imitate, and the more so, because some one is following us. When "everybody says so," it is sometimes good reason to doubt the accuracy of the statement. Some folks find no better excuse for an act than that "everybody is doing that." But it is a good indication that they are on the broad way. Frequently we hear it said of certain leading citizens that they are very liberal. Leading, but where are they leading? Which way? There are many who are prominent in political and business life whose leadership you would not wish to follow. For the wages of sin is death.

To enter in the strait way and keep in it will require a resolute purpose. Keep the goal in view, and be deaf to all allurements to branch off. Many little attractions to the side may seem innocent, but they all lead off and back into the broad and dangerous way. To please God should be the governing motive of our lives. Is your will submissive to God's



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will? Do you gladly follow in his way? If in doubt ask, "What would Jesus do?" I know of no better way to decide questions of conduct.

Are you ready to enter in the strait way today, or will you risk straying down the broad way? Today is your day of opportunity. Life will furnish no better one.

Now each of these highways leads into a city the gates of which swing inward. None who enter return. We cannot see within the gates of either city before entering. If those on the broad way could see the suffering of those in torment, every one would face about and strive to enter the strait gate. On the other hand, if some kind angel would just swing the gates of heaven open for a minute just now, that we could catch a glimpse of the splendor within, and hear the songs of the redeemed, every soul not in the way would start right now. John's vision only excites our fancy, for we cannot comprehend such wealth of glory and joy. Let fancy run wild as you

may, heaven will exceed our fondest imagination.

A little child had crawled out the window to the edge of the porch roof. One more step and she would be crushed on the pavement below. As the father comes up the street he is almost distracted. Frightened, afraid to attract the child's attention, he quickens his step, until he notices the mother at the window with arms stretched out cooing to the little one love's message, until the child turns and crawls back and is safe in her arms. And Love always wins out. Do you realize the danger of making the wrong decision today? It may wreck your whole life, destroying soul and body. Though some soul here may be on the verge, Jesus stands at the entrance of the way of life with outstretched arms. Come, come, he says, with a love that took him through Gethsemane to calvary. Come, *Come, COME!* Will love win out in your salvation today?

The Closed Door

REV. J. F. McFAYDEN, D.D., Toronto, Canada

Text: "And the door was shut." Matt. 25:10.

I. The closed door that means rejection.

Most of us know the blank feeling of disappointment that comes from finding some door shut that we had expected to find open. The shut door chills us even when no personal significance is intended. We can hardly help realizing that for us the barred entrance has a personal significance. If the concert hall or lecture hall is overcrowded before we arrive, if the throng that has gathered to hear the popular preacher leaves no room for us even about the door, it means, at least, that others were more anxious than we to hear the speaker, the music, or the teaching. But when the closed door has a message intended for us as individuals, when it means the end of a friendship, it is then that it comes home to us in all its poignancy.

Among the saddest words in Scripture are those in the parable of the ten bridesmaids:—"The door was shut." Tennyson's "Too Late" elaborates the rejection scene and makes of it an unrelieved tragedy. But is not the message of Tennyson's haunting strains something different from the message of the parable?

"Have we not heard the bridegroom is so sweet?

O! let us in, that we may kiss his feet."

When we find God rejecting such remorseful and earnest pleading, it is not in the Gospels, but in the apocalyptic literature. Holman Hunt, in "The Light of the World," has caught far more truly the spirit of Jesus, has interpreted far more accurately the history of

God's relation to men. He who pleads for admission with yearning, unwearied patience, and pleads in vain, is not the repentant sinner, but the Saviour of men. The door that remains obdurately closed is not the door of God's grace, but the door of the human heart.

The point is more than hinted at in the Judgment scene at the end of Matt. 25. Those on the right hand are "blessed of my Father." Those on the left hand are "cursed," but not "cursed of my Father;" cursed rather by themselves, by their own selfishness and indifference. Those on the right hand inherit the "Kingdom prepared" for them "from the foundation of the world." But the "everlasting fire" into which the selfish are despatched was not "prepared" for them at all. Whatever it means, it was no part of God's plan.

Can the improvident bridesmaids complain if they are shut out of the wedding festivities, when they have already shut themselves out of the wedding circle? They called themselves the friends of the bride, but they had not helped her in her hour of need. The bride had trusted them, and they had shown themselves unworthy of the trust.

II. The closed door that means God's guidance.

One of God's ways of showing us his will for us is to close every door for us except the one door he would have us enter. In Acts 16 we read that Paul's plans were twice thwarted. He proposed to preach the word in Asia, but the Spirit prevented him. He tried to enter Bithynia, but the Spirit of Jesus did not allow him. How the Spirit indicated his will, by transport difficulties or weather con-

ditions, by ill-health or by a vision, we do not know. All we know is that these doors were closed to Paul.

To Paul and his friends these "providences" were no doubt puzzling at the time. The closing of a door which we had looked forward with high hopes to enter, is a special trial of our faith, if the door, so far as we can judge, is one that leads to hard and unselfish service, chosen with no desire but to serve where we seem most needed. A young man or woman prepares for the foreign field, and when the time comes, there is no vacancy or the doctor forbids. We are in the full tide of what, tried by no worldly standard, seems a worthy career, when some unforeseen domestic situation arises, and our sphere suddenly contracts.

If God closed other doors to Paul, he opened one. God was leading him to Troy and from Troy to Europe. If it was hard for Paul to see why he was not allowed to preach in Asia or to set foot in Bithynia; it is easy for us. How immeasurably poorer the Church, yes, and the world, would have been, had Paul never entered Europe! We think of the inspiring story of his progress from Philippi to Corinth, of his sermon on Mars Hill, of his correspondence with the European Churches. We call to mind the passages in 1 Thessalonians 4 and 1 Corinthians 15 that we read over our blessed dead, the hymn to Love in 1 Corinthians 13, the gems in the Philippian epistle that are part of the common heritage of the Church, the illumination of Christian giving in 2 Corinthians 8 and 9. If these passages and others like them rise above the level of Paul's epistles, it is not as island peaks that rise lonely from the sea, but as summits in a mountain range that rise above others, hardly less lofty than themselves. The Church may well thank God who led Paul to Europe. We know why God closed certain doors to Paul. Some day we shall know why God has closed certain doors to ourselves.

III. The closed door that means communion with God.

In Matthew 6:6 Jesus tells his disciples when they pray to begin by closing the door. One of the hardships of poverty is the extreme difficulty of being alone, of having a private sanctuary where we can possess our souls and think and pray. But even for the poor there is hope. The closed door need not be a door of wood. Utter self-forgetfulness may erect a barrier between us and all that would hinder our access to God. The Pharisee prayed with his eye on the tax-collector: the tax-collector when he prayed had no eye for the Pharisee; with a critical neighbor watching him, he was yet alone with God.

As Henry Drummond said long ago, there is a certain loneliness in all true religious experience. We feel that God is singling us out, is dealing with us as he does not exactly deal with anyone else. And this unique re-

lation to God is not only to be accepted but to be sought. Again and again we find Jesus closing the door. He rises long before day-break, he climbs the hill or crosses the lake, seeking for uninterrupted communion with God. On the last sad night he leaves the crowd, then the eight, then even the three, and fights his last awful battle, alone with God.

If Jesus sometimes closed the door on others, it was only that he might return among them, refreshed and strengthened. If we sometimes shut the door on our neighbors, it is not that we may shut them out of our thoughts, but only that we may be delivered from unworthy or crippling thoughts of them. Jesus was thinking primarily of the man who prays with one eye on his Maker, the other on the admiring spectators. But apart from this more or less conscious hypocrisy, every preacher knows the difficulty of sincerity in public prayer, the distraction that comes from the necessary attention to form and even to sentiment. The door that shuts out men's gaze, appreciative or critical, that delivers us from all temptation to win their applause or to pray at them, makes possible for us that abandon that wins for us access to the source of power.

TWO CHURCHES

There was a church in our town
Which thought 'twas wondrous wise,
It tried to pay expenses
By selling cakes and pies;
But after years of trying
That plan to raise the cash,
The folks got tired of buying
And the whole thing went to smash.

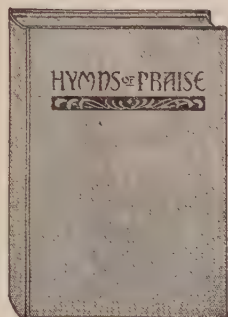
There was a church in our town,
And it was wondrous wise;
It always paid expenses
By simply paying tithes.
For when 'twas found the tithe did pay
It seemed so very plain,
Forthwith 'twould have no other way
Not ever once again. —Selected.

Didn't Know

When Columbus discovered America he merely touched a few islands. The great continent he never saw. And the king and the people who praised him did not know a thousandth part of the great discovery he had made. Beyond the little islands that Columbus saw lay America, with its great rivers and mountains and prairies, its Niagara, and Yellowstone, and Yosemite. Neither the wise men nor the shepherds dreamed of the empire of which that little Child-king in the Bethlehem manger was to rule through the ages, the great men that he was to inspire, the institution and schools and colleges and nations that were to spread his fame. The blessed song was to all people.—Bishop Vincent.

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THE MID-WEEK SERVICE

I do not ask, O Lord, that life may be
A pleasant road;
I do not ask that thou wouldst take from me
Aught of its load.

I do not ask that flowers should always spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet.

For one thing only, Lord, dear Lord, I plead:
Lead me aright,
Though strength should falter and though heart
should bleed,
Through peace to light.

Joy is like restless day; but peace divine
Like quiet night:
Lead me, O Lord, till perfect day shall shine,
Through peace to light.

—Adelaide A. Procter.

* * *

I. THE SECRET OF A STRONG HEART

"Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord." Psa. 27:14.

This psalm is a song of cheerful hope. This hopeful attitude was maintained by the psalmist in the face of the fact that he was in most distressing circumstances. From the psalm itself we gather that he was pursued by enemies, v. 2; shut away from God's house, v. 4; parted from father and mother, v. 10, and subject to the persecution of slander, v. 12. The circumstances seem to point to the time when Doeg, the Edomite, spake against David to Saul.

It is a psalm of personal experience. It bears testimony to the personal blessings received, and of assurances growing out of them. It is as though the psalmist had said: "I have found the Lord my light and my salvation; whom then shall I fear? He has proven to be the strength of my life; of whom then shall I be afraid? When enemies, wicked, many, full of cruel hate, made onslaught to destroy me, they stumbled and fell. I have decided that though an host should encamp against me I will not allow my heart to fail me or become fluttered by fear; yes, even though it may come to actual war against me, I will still be confident. In the time of trouble I know that Jehovah will defend me. He will hide me in his pavilion. He will give me the best shelter in the worst danger. A royal pavilion is erected in the center of the army, and around it all the mighty men keep guard at all hours; so will he hide me in this very safest place, beside my King. Or my safety will be as one in the secret place of his tent. If not thus hidden, then he will set me up upon a rock, in some strong tower of impregnable situation and defence. I had fainted had I not this faith and felt assured thus of the goodness and love of God. But I have tested his grace and his help; my faith has grown out of experience, and now I want to commend to others the God who has been so good to me, and my call is to all, Wait on the Lord; be of good cour-

age, and he shall strengthen thine heart; wait, I say, on the Lord."

The center of that promise is in the assurance of having the heart strengthened. The Revision is, Let thy heart take courage. And in these latter days, courage is what we all admire and desire. Blessed is he that hath it!

I. The importance of strength of heart. It is the secret of confidence. We will make no effort in a direction in which we have no confidence or expectation of attainment. It is the secret of courage. We can scarcely "be of good courage" without possessing first some measure of confidence of success. It is the secret of action. A strong heart makes a strong arm. It is the secret of victory. Confidence, courage and action bring victory.

II. The secret of a strong heart.

A strong heart is usually found through some of the various ways of "waiting on the Lord."

In spirit meditation. While we muse the fire burns. Many Christians live in a such a hurry that they do not take time to "wait on the Lord" in spiritual thoughtfulness and meditation. We need more "quiet hours," when we may receive grace and strength from God. Many of the mighty men of faith and Christian usefulness of the past—men like Richard Baxter, John Bunyan, etc.—were men of much spiritual meditation.

In prayer. It is in the act of prayer we grow strong of heart and fitted for success in God's cause. It was as he wrestled with God that Jacob, the supplanter, was changed to Israel, the prince of God, with princely power with God and men.

In Bible study. The heart grows strong as we read and meditate upon God's precious promises, note his assurances of help, study his character, and take unto our souls his truth.

In the use of other means of grace—attendance at the house of prayer, union with fellow-believers in the privileges of the sanctuary, and actual enlistment in Christian service. These are all ways in which the heart grows strong.

Are you lacking in the spirit of good cheer and hopefulness? Get closer to God, and your heart will be strong. Do you find yourself lacking in Christian courage? Get near enough to grasp his all-conquering hand and you will be able to "do exploits" in his name. Are you conscious of a sad lack of power as a worker? As the trolley-pole is held up close against the wire and power comes down to move the car, so hold yourself in intimate contact with God; wait upon him, keep near enough to him for his grace to flow into your soul, and you will be strong for his service and have power to perform wonders.

* * *

II. PRACTICING THE PRESENCE OF GOD

"Thou art near, O Lord." Psa. 119:151.

The living a life hid with Christ in God, a life under the abiding sense of God's presence, is something we should all strive more fully to attain. Just what is involved in the practice of the presence of God?

I. As a first step it involves the yielding of

ourselves fully to God. This yielding should be a definite response to recognized duty. We belong to God. It is therefore our duty to honor God's right in us and yield ourselves to his control. This yielding must be a decisive act of the will. Many fail to attain the Spirit-filled life because there are points at which they hold back from God, preferring to have their own way and will rather than his. Again, the yielding should be an irrevocable act of faith. It should be a deliberate, once-for-all going over to God, believing in his acceptance and going forward under the assurance of it.

II. The practicing of the presence of God involves, furthermore, the putting away of every known sin and a determinate decision to resist every assault of evil. We cannot practice the presence of God while cherishing sin is in our hearts.

III. The practice of the presence of God involves the careful cultivation of every spiritual grace.

Think of God. Be always realizing his presence, in work, in prayer, in recreation, in repose. Try to arrive at an habitual sense of his nearness.

Listen to God. He is not a silent God. He speaks to us, through his providences, through his word, through his Spirit. God has much to say to those who will attentively listen to his voice.

Speak to God. Express your love, bring your desires, tell your gratitude for his gifts. Try to get into an habitual state of familiar converse and communion with God.

Love God. Be devoted to him, and to him supremely. Have no affection apart from him, but in him.

IV. There are blessed results flowing from such a life thus spent in the practice of the presence of God. Such practice is the secret of peace. It is the secret of a life of happiness and joy. It is the secret of living a life of love and highest usefulness in the world. Guidance amid life's perplexities, wisdom for life's decisions, cheer for life's sorrows, and help over life's hard places come with it. Knowledge of God and resultant transformation into his likeness come with it. It is worth our while, both in view of the present and future blessedness to practice the presence of God.

* * *

III. GROWING IN GRACE

"But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. 2 Pet. 3:18.

A living thing ought to grow. No growth, no life, is the rule. If, as Christians, we do not grow, then either we have become formalists, having "a name to live, but dead," "having a form of godliness, but denying the power thereof," or we have gone back into the world and have become as bad or worse than we ever were.

I. The nature of growth in grace.

First, it is gradual. One does not become perfected in Christian life suddenly. It is a progressive development. Its foundation is knowledge. It is as we grow in the knowledge of Christ and acquaintance with him that we grow in likeness to him. It ought to be constant. In religion we cannot depend on changeable frames and excitement. But we ought increasingly to be "strengthened by might in the inner man." This will come by attention to every means of grace, the private acts of devotion, the public worship of God's house, Christian labor, etc.

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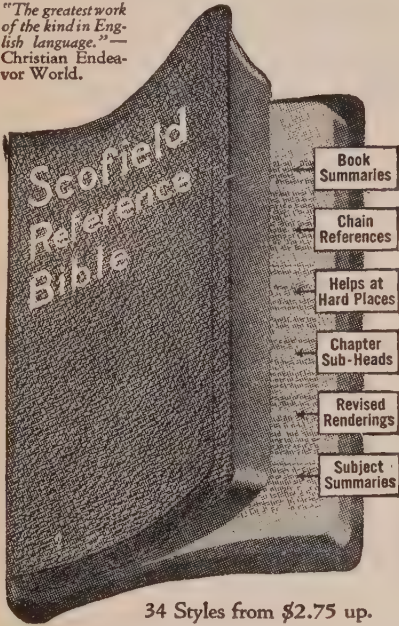
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II. Some signs of growth in grace.

The seeing of our sins. A growing Christian will become increasingly conscious of sin. Such a one is tempted sometimes to think that he is even growing worse every day. In a room full of loathsome things where one ray of light is admitted we see a few of them; when more light comes in we see more of the horrors. So, if we are seeing more of the sinfulness of our hearts each day, it is a sign that increasing spiritual light is being admitted. Increasing watchfulness against sin is another sign. If we find ourselves guarding against our besetting sins with new determination, watching against our peculiar temptations, and striving to overcome them, it is another sign that we are growing in grace. Increasing desire for the salvation of others is another. A desire for God's glory is yet another.

By these signs any one can test whether he is really growing in grace or not.

III. How to grow in grace, or to make progress in the Christian life. Aim to do something to that end every day. The mistake we are liable to make is of having general resolutions to do good without carrying them out in particular directions at any given time. Remember that your dependence is on the Holy Spirit; therefore pray much. Use personal effort as if it all de-

pended upon you; at the same time pray as if all depended upon God. Study the Bible. Take time to study. Take time to meditate upon it. Sit at Jesus' feet and "learn of him." Practice self-denial.

Resolve to do more, give more, etc. There are a great many hindrances to growth in grace that we ought to guard against. Worldly companionship; too deep engrossment in business; the giving of too much importance to our own pleasure and amusement; the walking on the verge of dishon-esty; relapse into known sin. Such things greatly hinder the Christian's growth. Watch!

* * *

IV. THE CONSTRAINING MOTIVE

"The love of Christ constraineth us." 2 Cor. 5:14.

A man before the civil war was traveling in the South and became interested in a young colored girl. He purchased her from her master and gave her her freedom. After the bargain had been completed with her owner the man found difficulty in getting the girl to realize that she was actually free. At last it did dawn upon her in all its fullness of meaning; but instead of exulting in her new gained liberty, she exclaimed: "Oh! he redeemed me! I will follow him! I can never thank him enough! I will serve him all my life!" She accompanied him to his northern home, and as people often remarked her loving attention to every wish of her new master it was her gladly-given and ever sufficient reply: "He redeemed me! He redeemed me!"

So have we Christians One who has ransomed us. He is our Redeemer, our Saviour, our Friend. Is it strange, then, that we should find "the love of Christ constraining us?" This is the true motive to consecration. It lifts life above the compulsion of "must" to a glad-hearted and happy "I will."

I. First, the love of Christ is the constraining motive under which we enter the Christian life. This was what was in the mind of Christ when he said: "I, if I be lifted up, will draw all men unto me." No one can stand before the cross, realizing that Christ is dying for him, and not be moved with an impulse to serve him. "We love him because he first loved us."

II. This, too, is the inciting motive under which we are led to an open confession and acknowledgment of Christ.

A soldier on the Williamsburg battle-field had the main artery of his arm severed by a fragment of a shell and was fast bleeding to death. A physician came to him and bound up the artery and saved his life. As the physician was leaving the man exclaimed: "Doctor, what is your name?" "Oh, no matter," said the physician. "But, Doctor, I want to tell my wife and children who saved me!" So when Christ comes to us, binding up our broken hearts, healing our wounded spirits and saving our dying souls, is it any wonder that there comes at once a longing desire to tell others what he has done for us, and to openly acknowledge him?

III. Again, Love is the impelling motive back of all self-denial, self-sacrifice and labor for Christ.

The warm-hearted Christian does not give up sinful indulgences because he must, but because he wants to do so. The love of Christ constraining, he desires to deny himself for Christ's sake. Self-sacrifice for Christ becomes actual pleasure, and work for him the highest delight.

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Exp. 3-24

MAKING CHURCH MEMBERSHIP VITAL TO CHILDREN

Rev. Shirley Swetnam Still, College Park, Ga.

Where we do not have Junior Congregations there is so little done either at the homes or at the church to cause the children who are church-members to feel any distinction between themselves and their non-Christian friends that church membership often comes to seem a matter of small importance to them. And children who feel that church-membership makes no difference grow into adults of the same opinion and become "bench-warmers" or non-church-goers.

Here are a few suggestions for meeting this problem:

1. Ask the Sunday School teachers to have a special consecration prayer service in class for each pupil who becomes a church-member.
2. Preach monthly sermons that will apply to children as well as to the older people.
3. Have "Junior Deacons" to take the offerings at the evening services.

4. Take it for granted that "Now that Jane has become a church-member, she will not leave us after Sunday School any more."

5. Now and then make an announcement that the Junior church-members—or those of a certain age if you have too many for all to work at one time—will conduct the devotional period before a certain sermon. Put this program in charge of some competent person or have the Juniors meet with you to plan for it.

6. The solo, at least once a month, should be the effort of some Junior church-member.

7. It is hardly necessary to mention so well-known a device as the Junior Choir.

8. Instead of writing pastoral letters to "Mr. and Mrs. B. F. Johnson and Family," write one letter to the man and wife and a separate letter to each child in the family who is a church-member. It takes more postage, but it is worth more than it costs.

Mention in every public way you can any work done by the children. Speak of special instance of their willingness to sacrifice for Christ and of their consecration and earnestness and interest. See that they have offering envelopes supplied them, and try in general to treat them with as much courtesy and consideration as you show their parents. The results will magnify Christ.

MEMBERS SELECT PASSAGES

The Presbyterian Church, Kokomo, Indiana, has been having a series of Sunday morning expository sermons on the Favorite Passages of the New Testament. These passages were determined by popular vote of the congregation and were: John 14; 1 Corinthians 13; Matthew 5: 3-16; Romans 8; Galatians 6:1-10; John 3:16.

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Religious Books for Reading During Lent

Instead of observing a "Religious Book Week" this year, we are asked to stress the value of reading religious books, especially the entire Lenten season. This is a time when thoughtful Christian people take stock of their personal spiritual life, the life of the church to which they belong, and the state of religion in the nation. Then they look at their responsibility anew and dedicate themselves afresh to the service of the Church and the Kingdom. Here good books give direction, stimulus, and inspiration. With Maud Frazer Jackson we say:

"Thank God for all good books, His own the best, Inspiring truth and beauty in the rest."

The pastor who leads his people to read worthwhile religious books makes more sure a response to his message and leadership, multiplying his influence and laying foundations for increasing success in his work.

In this month's reviews and the publishers' announcements in our advertising pages you will be sure to find some books that fit your own personal needs and the needs of your people.

We note from our correspondence that several of our subscribers are planning courses of sermons on various subjects. These, when not too long, interest congregations, build them up in Bible knowledge and set them at work for the Master. The latest request for a list of books helpful in preparing such sermons comes from a brother in South Dakota. He is planning courses on "The Beatitudes" and "The Ten Commandments"—good Lenten subjects.

Please address your inquiries regarding books to the Editor of this Department, Rev. I. J. Swanson, 270 S. Chestnut St., Ravenna, Ohio. Be sure to enclose a stamp for reply.

An Introduction to the Study of the Bible, by Rev. J. R. Van Pelt, D.D. 394 pp. Doran, New York. A popular account of the way in which the Bible grew, the formation of the canon, how the Bible has come down to us through various translations, the place of the Bible in the church, and its influence upon literature and civilization, with hints as to how the Bible should be read. Dr. Van Pelt's point of view is that of a liberal-conservative. His treatment of the theme is scholarly and constructive. A very useful book, especially for non-professional Bible students.

Beginner's Grammar of the Greek New Testament, by Prof. W. H. Davis, Th.D. 251 pp. Doran, New York. Prof. A. T. Robertson, who commends this book most highly, calls the author "the most brilliant student of Greek that I ever had." Such commendation of both book and author by one of the world's foremost Greek N. T. scholars ought to be sufficient for all of us. The book is suited to the requirements of the beginner in N. T. Greek, especially for the man who is obliged to pursue the study without a teacher. The Greek is presented in the light of present-day knowledge of the Koine of the first century, A. D.

The Pastoral Epistles of Paul, by Prof. Charles R. Erdman, Princeton Theo. Seminary. 158 pp. The Westminster Press, Philadelphia. A fine devotional and practical study of these epistles. Prof. Erdman emphasizes their very great practi-

cal and inspiring value for pastors, especially in all matters pertaining to the spiritual qualifications needed for their office and their message of grace. Matters touching upon church organization are also dealt with. "The great purpose of these epistles," Dr. Erdman tells us, "is to produce purity, godliness, holiness, service, love."

The Book of Psalms. A Revised Version, by W. M. Furneaux, D.D. 272 pp. Doran, New York. This excellent translation makes clear many obscure passages in the King James version, and gives shadings of meanings which readers of that version are apt to miss altogether. The author's arrangement of the verses whereby the two halves of each are printed in separate lines, emphasizes the parallelism which characterizes Hebrew poetry, and will also facilitate the use of the Psalms for chanting. While no translation that we know of approaches the A. V. in rhythm, dignity and beauty, nevertheless this translation by Dr. Furneaux is a decided help in making clear many passages in the King James version.

The Peerless Poems of David, the King, by J. C. 276 pp. The Bible Institute, Los Angeles. The author modestly hides her identity behind her initials. This metered version of the Psalms preserves their spiritual flavor, and will be read with delight by many.

The Bible versus the Secretary, by Rev. Franklin M. Sprague, A. M. 138 pp. The Stratford Co., Boston, Mass. Trenchant criticism of a series of articles on the Bible by the Education Secretary of a leading denomination and published by his denominational weekly. The articles were written from a rather advanced liberal viewpoint. Mr. Sprague is a conservative, and upholds that position with vigor and keenness of argument.

The Religion of Jesus and the Faith of Paul, by Prof. Adolf Deissmann. 287 pp. Doran, New York. Through a study of Jesus' communion with God, the author discovers his ideas of his mission and Messiahship. "Christianity does not gather mankind together round a system of religious theories," Dr. Deissmann tells us, "but round a Divine Personality." Answering the question, What new thing did Jesus bring? the author quotes Irenaeus saying, "He brought all that was new in bringing Himself." In part two of the book, Dr. Deissmann studies communion with Christ in the experience of Paul; and shows us that Paul taught that salvation and the new creation depend upon communion with Christ. He points out also the relation of this central teaching of Paul to mysticism and social ethics. This is a profoundly thoughtful book, simply and clearly expressed; its chief interest is not in theology but in religion.

Art Thou a King, Then?, by J. Parton Milum, B. Sc. 158 pp. Doran, New York. A life of Jesus, centering around the theme of his Kingship. The author maintains that the Kingdom of God is the outstanding interest of Jesus; his temptation dramatizes his examination and rejection of various false Messianic ideals; the Transfiguration is a recognition of his Kingship; he died as a King; his resurrection vindicated his Kingship; and to enter his kingdom one must be born again, i. e. "by a personal awakening the conception of Christ and his Kingdom bursts upon

him and all things become new." This book kindles thought and feeling, and inspires love and loyalty to Christ as King.

The Realm of God, by Rev. L. E. Bennett, M.A. 314 pp. Doran, New York. It is significant and hopeful that the Kingdom of God bulks so largely in the thinking of today. Mr. Bennett gives us here an able and searching study of the place the Kingdom occupied in the thought of Jesus; of the Church and the Kingdom in their historical associations; of the way in which the Kingdom of God is to be realized upon earth; and of the relation of the Kingdom idea to Christian doctrine, especially to ideas of immortality. The author shows how the Kingdom ideal makes its chief appeal as a spiritual conception; that it links itself up with human progress in every direction; and that it is eminently practicable. With Beyschlag he holds that "the whole of Jesus' preaching is of the Kingdom of Heaven; it is a proclamation of grace, a doctrine of salvation."

The Character of Paul, by Charles E. Jefferson, D.D. 381 pp. Macmillan, New York. This book is the fruit of many years' study and preaching about Paul. Paul is his favorite character, next to Jesus. He makes Paul stand out in these pages as a living personality. He illumines every phase of his character, as he tells us of Paul's limitations, how he appeared to his contemporaries, his sincerity, sanity, weakness, strength, pride, humility, vehemence, patience, courage, courtesy, imagination, breadth and narrowness, love, religiousness, and greatness. It is an inspiration to read a book like this; you will straightway feel impelled to preach a course of sermons on Paul.

The Birth and Growth of Religion, by George Foot Moore, Prof. of the History of Religion, Harvard University. 178 pp. Scribner's, New York. An inquiry into the antecedents and rudiments of religion; into various theories of souls and spirits; the emergence of belief in gods; into morals and religion; the religions of higher civilization; ideas of the future life; ways of salvation in Zoroastrianism, Judaism, and Mohammedanism; religions and religious philosophy of India and of the Greek and Roman world. Dr. Moore reaches the conclusion that Christianity is a cord of three strands,—Jewish ethical monotheism, Hellenistic soteriology, (profoundly modified by the Jewish element), and Greek philosophy. Dr. Moore views all religions as coming up out of humanity; Christianity claims to be a revelation from God through Jesus Christ. An exceedingly able book which, however, ought to be read with caution.

The Rise of Christianity, by Frederick Owen Norton, Prof. of N. T. Literature, Crozer Theo. Seminary. 269 pp. The University of Chicago Press. Traces the rise and development of Christianity from its beginnings in the life and teachings of Jesus down to the early part of the second century. The world of Palestine and the Roman Empire of that day are graphically portrayed so far as they furnish a background for the new faith; the main facts of the Gospel story are narrated and interpreted; the development of Christianity is traced through the book of Acts and Paul's letters; and Paul himself, as of course we expect, is acclaimed as the great leader of the early church. A remarkably readable and accurate account, within brief compass, of the rise of Christianity, giving special emphasis to its essential message.

Nineteenth Century Evolution and After, by

Rev. Marshall Dawson. 145 pp. Macmillan, New York. A vigorous presentation of present-day scientific views of evolution, which have moved away, in several important particulars, from Darwin's teaching. Mr. Dawson maintains that evolution, as now defined by scientists, does not contradict but confirms Bible teaching. Man is regarded as being not merely the product of his environment but as being capable of transcending his environment; failure to do so is sin. Mr. Dawson claims that modern evolution confirms Bible teaching as to the nature of man, of sin, of conversion, and of social progress.

Can I Be a Christian? by James O. Hannay. 168 pp. Bobbs-Merrill, Indianapolis. Canon Hannay is better known in this country as a novelist than as a clergyman. He here addresses himself to that large group who have lost touch with the church, who have discarded many of the orthodox beliefs, and yet desire to follow Christ. With genuine sympathy for their bewilderment, and with insight into the cause of their doubts, he stresses the doctrines which are at the heart of religion, and sets forth the claims of Christ as Lord, Master and Captain of our salvation. He admits the necessity for creed revision, but shows that Christianity is a life and transcends our definitions.

That Friday Night, by John Timothy Stone. 24 pp. Westminster Press, Philadelphia. The story of a Good Friday sermon which sent an aimless young man who heard it out to do a man's share in the sacrificial struggle then being fought in France for liberty and right, and which helped him to find his soul.

In Palestine at the Empty Tomb, by E. E. Violette. 89 pp. Doran, New York. A beautiful story of immortal hope inspired by a visit to the Empty Tomb and a realization of its meaning. The scenes are laid in Golgotha, Gethsemane, Jerusalem, the Empty Tomb; the characters are the Traveller, the Tourist, "Father Kindly" (keeper of Gethsemane) and Reba Hassan, whose passing was interpreted, in the light of the Empty Tomb, as an entrance into the immortal life.

Hilltops in Galilee, by Harold Speakman, author of "Beyond Shanghai." 259 pp. Illus. The Abingdon Press, New York. A uniquely charming travel-book on the Holy Land, illustrated by the author's own paintings. He describes the Holy Land at the time of Allenby's dramatic entrance into Jerusalem. His word-pictures of Jerusalem, Bethlehem, Nazareth, Tiberias, the Jordan plain, Gethsemane, and Damascus, are unforgettable for their atmosphere, detail, and interpretative quality. He tells human interest stories of his traveling companion, Mischa Yucovitch, the Jew store-keeper from Virginia, who had sacrificed his business and crossed the seas to help establish a new Zion; of Brother Arcadios of Mt. Saba monastery in the Judean desert; and of Andre of Bethlehem. Mr. Speakman makes the hilltops of Galilee places of far-reaching spiritual vision.

The Dance of Life, by Havelock Ellis. 377 pp. Houghton Mifflin, Boston. Admirers of this distinguished essayist will welcome this new volume from his pen. It is marked by his characteristic sweep of learning, penetrative thought, and moral earnestness. He likens life to a dance. He treats of the onward movement of life as it expresses itself in thinking, writing, morality, and religion. His ideas of religion, however, are disappointingly pantheistic.

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Strenuous Americans, by R. F. Dibble. 370 pp. Boni & Liveright, New York. In these seven sketches we have a varied assortment of "strenuous Americans,"—Admiral Dewey, Frances E. Willard, James J. Hill, P. T. Barnum, Mark Hanna, Brigham Young, and Jesse James. The last named of the seven might well have been omitted. As for the rest, each has some significance in American life. Mr. Dibble writes with discrimination, neither praising nor blaming unduly. Dewey, Hill, Hanna, Frances Willard made worth-while contributions to American life. Brigham Young deserves study, for he was an able leader of the Mormon church, which is a menace to Christianity. Biography is a valuable study for the minister, for like history, it "is philosophy teaching by example."

Wonders of the Past, The Marvels of the Vanished Civilizations, edited by J. A. Hammerton. Vol. 1. 255 pp. Profusely illustrated. G. P. Putnam's Sons, New York. This fascinating volume is the first of a series of four. It describes the wonder cities of the past, in Egypt, India, Java, and the Roman Empire. These are pictorially reconstructed in superb illustrations, and described by archeological experts. There are also pictures of existing monuments, ruins, and works of art, including some of the first fruits, in the case of the last named, from King Tutankhamen's tomb. These absorbing records of vanished civilizations,—their art and architecture, their religions, governments, modes of life, in this first volume, will make every reader of it watch eagerly for the remaining ones.

Brotherhood in the Old Testament, by Prof. A. S. Peake, LL.D. 179 pp. Doran, New York. Prof. Peake shows us that the obligations of brotherhood were increasingly recognized in the course of their history by the Israelites, towards their slaves, the poor and the defenceless, in the administration of justice, in the family, and in the nation. Even though the Jews fought many wars, their prophets dreamed of world-wide peace. However faulty the practice of the Jews was regarding brotherhood, its obligations were all the time implicit in their religion. Prof. Peake has done us a great service by showing how O. T. teaching on brotherhood promotes social progress and international good relations.

Last Sermons, by Father Stanton. 332 pp. Doran, New York. Forty-four characteristic sermons of the late Father Stanton, who was a vivid, intense and dramatic preacher of the grace of our Lord Jesus Christ.

The Sons of Jacob and Their Tribal Blessings, by Rev. Thomas Tully, M.A. 226 pp. Doran, New York. These sermons are fresh in theme and treatment, and have direct application to present day living. Their themes are the special qualities, gifts, and characteristics of each of the twelve tribes. Mr. Tully finds their counterparts in modern life. The closing sermon on The Names on the Gates is very striking.

Moods of the Soul, by Rev. F. W. Norwood, D.D. 214 pp. Doran, New York. Sixteen sermons by a London preacher who stands worthily in the great succession of Parker, Campbell, and Newton. He is a preacher "sent from God" with a message for every "mood of the soul" in this troubled, distracted, and yet fateful time.

The Greater Christ, by Albert D. Belden, B.D. 216 pp. The Judson Press, Philadelphia. Twen-

ty-two brief essays on the relation of the new knowledge to faith. Mr. Belden is particularly happy in showing intelligent youth how modern knowledge may be reconciled with the essence of Christian teaching. He discusses the Authority of the Scriptures, Religion and Evolution, the Fall of Man, the Divinity of Jesus, His Death and Resurrection, in a way which confirms, instead of weakening, evangelical faith.

Faith and Health, by Charles R. Brown, Dean of Yale Divinity School. 284 pp. Crowell, New York. A competent and trenchant discussion of modern faith cures, Christian Science, the Emmanuel Movement, The Method of Coue, the Healing Power of Suggestion, the Gospel of Good Health, and the Church and Disease, together with a very illuminating chapter on the Healing Miracles of Jesus. Dean Brown holds a diploma entitling him to practise the Christian Science system of healing, and therefore knows the system thoroughly from the inside. He exposes its weakness and folly, and at the same time sifts out the few grains of good in it from the chaff. This is one of the best books on its subject.

Our Fear Complexes, by Edward Huntington Williams, M.D., and Ernest Bryant Hoag, M.D. 306 pp. Bobbs-Merrill, Indianapolis. Both authors are eminent practitioners in the field of nervous diseases and recognized authorities on psychiatry. This book, written in non-technical language, makes the general subject of fear-complexes intelligible to the average person, and shows one how he may get rid of his nervous fears. It points out the value as well as the decided limitations of both Freudian and Couean theories. There is a fine chapter on how to help children to overcome their foolish fears. A startling chapter is on the relationship between the normal functioning of certain ductless glands and courage, fear, health and personality. A valuable book.

A Manual of English Church Music, edited by George Gardner, Mus. Bac., and Sydney H. Nicholson, Mus. Bac. 232 pp. Macmillan, New York. An invaluable work for all responsible for the music of the church,—ministers, organists, and choir leaders. It covers the musical needs and usages of both Episcopal and non-Episcopal churches. Chanting, Cantatas, carols, choirs and their training, organ and orchestral music, congregational singing, in fact practically every phase of this subject, are helpfully presented.

Studies of Familiar Hymns, by Louis F. Benson, D.D. 314 pp. illus. The Westminster Press, New York. Dr. Benson tells the story of twenty-four of our great, familiar hymns, arranging them in their historical order and putting each one into the setting of the religious life and thought of its day. He gives a brief sketch of each author. Under the heading "points for discussion," he raises interesting questions regarding the teaching of each hymn. He includes many interesting anecdotes about the hymns and their writers. If you are preparing hymn-sermons, you will find this delightful book very informing.

A certain Damascus Jew presented himself at the British Consulate, and asked for British protection, on the ground that he was a Protestant. "How so?" they asked, "why do you call yourself a Protestant?" "I eat pork," was the answer, "and I don't believe in God."

"Borrow no man's axe to make an offering to God on your altar."

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The Middle of the Road, by Philip Gibbs, George H. Doran Co., N. Y., \$2.00. This is another powerful study in prejudice and the portraiture of one who keeps in the middle of the road trying to live an unprejudiced life. It is a strong, vivid story with a great and needed lesson for today. A book suitable for public review.

J. Hardin and Son, by Brand Whitlock, D. Appleton & Co., N. Y., \$2.00. A story of real life in an old Ohio town depicting human traits that we all know. A cross-section of American life which shows the struggle going on between paganism and puritanism.

The Best Plays of 1923, edited by Burns Mantle, Small, Maynard & Co., Boston. This is the year book of the drama in America. It gives generous excerpts from 10 plays given during the past season. One of these plays, which especially every minister should read, is "The Fool," by Channing Pollock. The story of its writing is told. The book contains a great deal of information about plays and players and the dramatic world. Enough of each play is given to make a complete and fascinating volume.

Hero Tales From History, by Smith Burnham, John C. Winston Co., Philadelphia, 90c. Here is a book for the preacher or teacher who wishes material for story sermons or who desires a book of information and inspiration to loan to young people. It presents in attractive form hero tales of men of long ago, the middle ages, discoverers and explorers, colonists and pioneers, winners of the West, inventors, great Americans. The first story is that of Moses. David Livingstone's story is told. There are over 50 illustrations.

The Wisdom of the Egyptians, by Frain Brown, Brentano's, N. Y., \$2.50. In these days of renewed interest in Egypt it is quite satisfying to have this book. One chapter is devoted to the religion of Egypt. The chapter on "The Book of the Dead" (a book 2400 years old) will interest students of religion. You will find this book an interesting addition to your library. We would like to couple with it W. Max Muller's "Egyptian Mythology," Marshall Jones Co., Boston.



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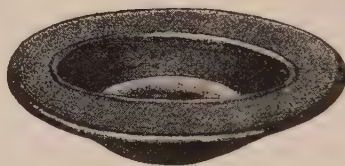
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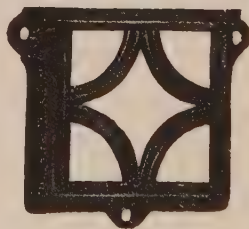


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Religious Review of Reviews

THE STORY OF A PARAGRAPH

Many readers do not suspect how much effort and research may lie back of an apparently simple paragraph on a magazine page. In the January *Expositor*, in the Religious Review of Reviews, we printed a clipping from *The Religious Telescope* concerning the observance of the Eighteenth Amendment to the Constitution in the Lycoming Hotel of Philadelphia.

A few days after that magazine had been mailed we received a card from a subscriber in Philadelphia saying that no Lycoming Hotel was listed in that city. We mailed a letter to the Lycoming Hotel, Philadelphia. In a few days this letter was returned by the post-office authorities saying that there was no such hotel in the city. We sent this to the editor of *The Religious Telescope* asking the source of his information. He replied that he had forgotten where the item came from, but was under the impression that at the time he considered it a reliable source. He suggested that either printer or paragrapher had made a mistake in the name of the city, and added that he had sent out a "tracer" and would let us know the result.

The same solution had occurred to us, and we began to search in Cleveland for some one who would know if there was a large hotel anywhere in the United States called The Lycoming. A traveled Clevelander suggested Williamsport, and then a letter from Dr. Phillippi stated positively that Williamsport was the correct name, not Philadelphia.

Accordingly we wrote to The Lycoming, Williamsport, Pa., and received the following letter and card:

Williamsport, Pa., Jan. 23, 1924.

The Expositor,
Cleveland, Ohio.

Dear Sirs:

We wish to acknowledge receipt of yours of the 18th, in which you make inquiry in reference to "The Lycoming." I note that the clipping referred to the Lycoming Hotel as located in Philadelphia. We have been open only eighteen months but have had much publicity and advertising, and can hardly see how they could get us as located at Philadelphia.

Enclosed is one of the cards hung up in each of our guest rooms in which the attention of our guests is called to the prohibition law. This notice has been in our rooms since the day of our opening and has created considerable comment. Shortly after we opened the Secretary of the Treasury wrote us requesting a copy, which was furnished, and soon I received a letter stating that they had given the copy out to the press requesting that much publicity be given it. This was copied in all parts of the United States, and we received quite a number of comments in reference to same.

Our idea in having this card was for the protection of our employees in an effort to secure the co-operation of our patrons in the enforcement of this law while in this hotel. Consequently we have not been bothered by any of our employees soliciting or endeavoring to sell any liquor.

Trusting this information may be of benefit to you, I beg to remain

Very truly yours,

J. F. LETTON,
Managing Director.

Card Hung in Each Room

NATIONAL PROHIBITION ACT

Prohibition of Intoxicating Beverages

SEC. 3—TITLE 2. No person shall on or after date when the eighteenth amendment to the Constitution of the United States goes into effect, manufacture, sell, barter, transport, import, export, deliver, furnish, or possess any intoxicating liquor except as authorized in this Act, and all the provisions of this Act shall be liberally construed to the end that the use of intoxicating liquor as a beverage may be prevented.

SEC. 19—TITLE 2. No person shall solicit or receive, nor knowingly permit his employee to solicit or receive, from any person any order for liquor or give any information of how liquor may be obtained in violation of this Act.

SEC. 23—TITLE 2. That any person who shall, with intent to effect a sale of liquor, by himself, his employee, servant, or agent, for himself or any person, company, or corporation, *keep or carry around on his person*, or in a vehicle, or other conveyance whatever, or leave in a place for another to secure, any liquor, or who shall travel to solicit, or solicit, or take, or accept orders for the sale, shipment, or delivery of liquor in violation of this title is guilty of a nuisance. Any person found guilty under the provisions of this section shall be punished by a fine of not less than \$500 nor more than \$1,000, or by imprisonment of not less than thirty days nor more than twelve months, or by both fine and imprisonment.

TO OUR GUESTS

The management of The Lycoming respectfully requests your co-operation in the enforcement of the eighteenth amendment of the Constitution of the United States, known as the National Prohibition Act, while you are a guest of this hotel.

For your benefit and your protection, you will find printed above, copies of certain sections of the National Prohibition Act which pertain to hotels and guests. You will note by Section 23 that it is against the law for any person to keep or carry around on his person any liquor; also note in the same section that it is against the law for any employee to effect a sale of liquor.

The employees of this hotel have strict instructions in reference to this law and the penalties imposed by the government for anyone found guilty of such an offense, which you will note by Section 23, any person found guilty under the provision of this section shall be punished by a fine of not less than \$500 nor more than \$1,000, or by imprisonment of not less than thirty days, or by both fine and imprisonment.

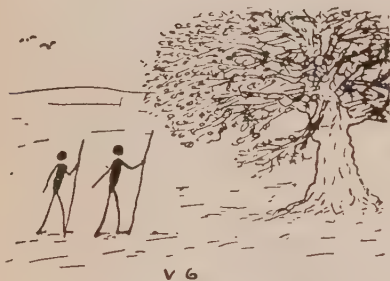
We respectfully solicit your co-operation.

THE LYCOMING.

* * *

N. B. Between Dec. 31 and Jan. 23 there were nine letters written and one interview sought, all to verify and correct a statement of six lines in one paragraph of The Expositor.

A CHOSEN LEADER AND A CHOSEN LAND



What Sunday-school Lesson of 1924 are these Little Jetts illustrating? A new, different set of these quaint little black figures appears on the lesson every week exclusively in

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This genius stroke of Wade C. Smith is looked for and used more eagerly than almost any other lesson feature ever published, by grown-ups as well as little ones the world around. You can get acquainted with the Little Jetts and the Times, for ten weeks, by sending 25 cents to the *Sunday School Times Co.*, 1031 Walnut Street, Philadelphia, Pa., mentioning *The Expositor*.

Evidently *The Expositor* is read promptly from "cover to cover." Before the close of December we have a letter mailed to us commenting upon a statement in the January *Expositor*!

* * *

NEWS

Forty different tongues are spoken in Palestine. Arabic is the chief tongue. Next is the Hebrew, and it is interesting to learn that 80,396 Jews claimed this as their mother-tongue. This is nearly 96 per cent of the total Jewish population.—*Record of Christian Work*.

* * *

The overseas division of the Y. M. C. A. recently wanted a young man with a thorough understanding of automobile repairing and construction to establish a motor school in Jerusalem, Palestine. Jerusalem and motor schools!

* * *

Superintendent O. J. Milliken in an address before the Commission on Public Institutions of the Chicago Church Federation stated recently that there had been a drop of thirty per cent in the juvenile delinquency in Cook county in three years. The St. Charles School for Boys had a population of 600 three years ago. It now has only half that number. On being asked the reason for the sharp decline in juvenile delinquency, Superintendent Milliken asserted that the churches, Associations, Boy Scout movement and other uplift forces deserved the credit as work for boys and girls has been greatly increased in this period with most marked results.

* * *

Dr. F. H. Otto Melle, president of the Methodist Seminary in Frankfort, Germany, presented to Paul Loebe, president of the Reichstag, in Berlin, a petition with 460,000 names asking that local option on intoxicating liquors might be granted in Germany. They were in forty-six volumes, each volume having 10,000 names. The theological students led in the circulation of the petitions. Dr. Melle told the Reichstag official that no movement would tend to secure sympathetic attention from America more quickly than this one.

* * *

"John Oxenham" is a pen-name. The family name of this great author is Dunkerley. He is an Englishman. The ruling passion of his life seems to be the life and teachings of the Master.—*Exchange*.

* * *

The Japanese in this country will not be assimilated by intermarriage, but the second generation is apparently being assimilated in a cultural and social way, adopting American ideals, standards of thought, living and character.

Sixteen hundred replies from Japanese children under 15 years of age who were born in this country, to a questionnaire show that practically all are attending American public schools; nearly two-thirds are attending Protestant Sunday schools; 35 per cent gave their religion as Christian; 19 per cent were Buddhists.

Three hundred forty-two replies from American-born Japanese between 15 and 22 years of age, representing 40 per cent of the Japanese of that age born in California, show that 51 per cent were attending or planning to go to high school; 50 per cent were expecting to go to college; one-half were Christians, and one-fifth were Buddhists. No answer was received from the rest.—*Record of Christian Work*.



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GENERAL

His Name Should Be George

In *The Lutheran* a deacon is talking about his pastor. He suggests that a mistake was made when their pastor’s name was printed on the church signboard, and continues:

He is recorded there as John Michelson, but his true name is George. You call the waiter George and “one lets George do it.” Our minister is a fine man: we all like him. He is pastor, president of the corporation and director of the affairs of the congregation. He represents us at the town Minister’s Meeting, is one of our delegates to Synod, belongs to the District Conference and also preaches twice on Sunday, teaches a Sunday School class, conducts and instructs the Catechetical Class, visits the sick, calls on the congregation, visits the strangers in our midst, stands off our creditors, edits the weekly parish Bulletin, smoothes out the wrinkles in the members’ garments of righteousness, patches up the rows that occur occasionally, keeps the Baptists and Presbyterians from luring our members astray, helps the Ladies’ Aid Society in their monthly programs, reads as many current books as he can buy and borrow, understands politics enough to say the right thing at the right time, begs money to meet the current expenses, collects benevolences for Synod and the U. L. C., helps in the local drives for the community uplift, takes his turn in preaching the Baccalaureate sermon, and keeps his temper at the meeting of the Church Council. And when one of his members gets sick, he comes cheerfully to his bedside. When death severs the cord of earthly life, he is expected to give comfort to the sorrowing family; and then he preaches

a funeral sermon, in which one finds no reference to the troubles for which the deceased was the incidental or actuating cause. These are his regular duties: when the country is at war or when an epidemic is sweeping over the parish, or when an unusually virulent sinner brings general discredit on Christianity as a whole and his church in particular, he buckles down to real work.

* * *

Missionary Morentz writing on Jewish Missions shows how ambitious the Jews are for higher education. Though only about 4 per cent. of the population in the United States, they are remarkably alert on the question of education. The percentage of attendance in twenty institutions of Jewish students is from 10 per cent. to as high as 80.9 per cent. In Harvard University the percentage is 10; in the University of Chicago, it is 18.5; in Johns Hopkins, it is 16.2; in Columbia University, it is 21.2; in Fordham University, it is 23.2; in New York University, 47.5; in the College of the City of New York, 78; in the University of Pennsylvania, 14; in Temple University, 14.

Since New York City has a Jewish population of some 800,000 (it being the largest Jewish city in the world) it is not surprising that the average in the colleges and universities of the city should be so high; they by far exceed those of any other racial group. This indicates that our second racial problem in America will be the Jew. He is forging to the front in influence and power remarkably. We agree with Pastor Morentz that he is a menace to Christianity that must be reckoned with. It is hard to win him to Christianity; but large conquests are possible when

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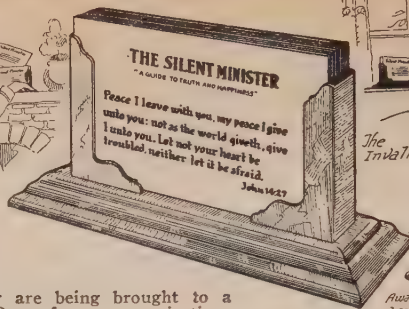
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once the Church awakes to the need of doing mission work in earnest.—*The Lutheran.*

* * *

It is easier to convert a Jew to Christianity than to persuade a Christian that a Jew can be converted.—*Rev. John L. Zacher.*

* * *

Concerning *Pulpit Prayers*, *The Continent* says: Barely one of fifty pastors in denominations which do not follow a printed ritual knows how to "lead in prayer." The other forty-nine make their pulpit prayers during public worship either a prelude to or extension of the sermon. They ostensibly tell the Lord what in reality they want to impress on the people; they lecture or exhort the congregation over the Lord's shoulder. The empty and unmeant formula, "Teach us to know," introduces endless rigamaroles of what everybody knows already, but what the minister thinks it timely to remind the people of.

* * *

It is the ten minutes after prayer that matter. You say your prayers, but before God has time to answer you are up from your knees and off. We do not hear what the answer is: we do not wait to hear what it is. It may be that for years God has been trying to say something to us, but we have never given him time to speak to us, "Be still, and know that I am God!"—*Bishop of London.*

* * *

A Living Christ

When all is said and done, Christ is an end and a beginning, an abyss of divine mystery between two divisions of human history. Paganism and Christianity can never be welded together. Before Christ and After Christ! Our era, our civilization, our life, begins with the birth of Christ. We can seek out what comes before Christ, we can acquire information about it, but it is no longer ours, it is signed with other signs, limited by other systems, no longer moves our passions; it may be beautiful, but it is dead. Caesar was more talked about in his time than Jesus, and Plato taught more science than Christ. People still discuss the Roman ruler and the Greek philosopher, but who nowadays is hotly for Caesar

or against him; and where now are the Platonists and the anti-Platonists?

Christ, on the contrary, is still living among us. There are still people who love Him and who hate Him. There is a passion for the love of Christ and a passion for His destruction. The fury of so many against Him is a proof that He is not dead. The very people who devote themselves to denying His ideas and His existence, pass their lives in bringing His name to memory.—*Papini, Life of Christ.*

* * *

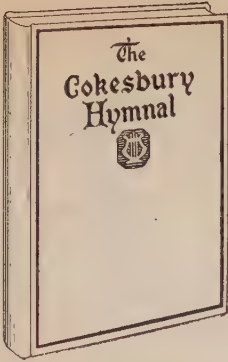
Sublime Confidence

William Carey rose from a cobbler's bench to a professor's chair by the practice of his life motto: "Expect great things from God; attempt great things for God." This is the spirit which has inspired all of our great missionaries. "Let me fail in trying to do something, rather than to sit still and do nothing," said Cyrus Hamlin. And Mary Lyon says: "If you want to serve your race, go where no one else will go, and do what no one else will do." "Our only concern is to win victory regardless of cost," said S. M. Zwemer; and Phillips Brooks tells us not to "pray for tasks equal to our powers, but for powers equal to our tasks." "Prayer and pains through faith in Jesus Christ can accomplish anything," said John Eliot, the apostle to the Indians.—*Earnest Worker.*

* * *

America's Need

What America needs more than railway extension and western irrigation and a low tariff and a bigger wheat crop and a merchant marine and a new navy is a revival of piety, the kind mother and father used to have—piety that counted it good business to stop for daily family prayers before breakfast, right in the middle of harvest, that quit work a half hour earlier Thursday night so as to get the chores done and go to prayer meeting, that borrowed money to pay the preacher's salary and prayed fervently in secret for the salvation of the rich man who looked with scorn on such unbusiness-like behavior. That's what we need now to clean this country of the filth of graft and of greed petty and big, of worship of fine houses and big lands and high office and



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grand social functions. What is this thing we are worshiping but a vain repetition of what decayed nations fell down and worshiped just before their light went out. Read the history of Rome in decay and you'll find luxury there that could lay a big dollar over our little doughnut that looks so large to us. Great wealth never made a nation substantial nor honorable. There is nothing on earth that looks good that is so dangerous for a man or a nation to handle as quick, easy, big money. If you do resist its deadly influences the chances are it will get your son. It takes greater and finer heroism to dare to be poor in America than to charge earthworks in Manchuria.—*Wall Street Journal*.

* * *

America's Greatness

"I sought for the greatness and genius of America," says Alexis de Tocqueville, "in her commodious harbors, and her ample rivers and it was not there. I sought for the greatness and genius of America in her fertile fields and boundless forests and it was not there. I sought for the greatness and genius of America in her rich mines and her vast world commerce and it was not there. I sought for the greatness and genius of America in her public school system and her institutions of learning and it was not there. I sought for the greatness and genius of America in her democratic congress and her matchless constitution and it was not there. Not until I went into the Churches of America and heard her pulpits flame with righteousness did I understand the secret of her genius and power. America is great because America is good, and if America ever ceases to be good, America will cease to be great."

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SHREWD COMMENT

The ambition to do well is far better than the ambition to be well to do.

* * *

Often the best way to correct your children is to correct the example you are setting them.

* * *

Why don't these light wine and beer fellows also demand the privilege of light burglary and small counterfeits?

* * *

You can't raise wages by planting dynamite.

* * *

If you can not adjust your income to fit your expense, try adjusting your expense to fit your income.

* * *

Faith is an attitude of the soul in which it makes a venture on life.—*Hugo Black.*

* * *

Religion is a process repeated, not a process remembered.

* * *

God never opens the door of opportunity that he does not write responsibility on the other side.

* * *

The teacher's life is the life of his teaching.

* * *

Making the most of today is the best way to be ready for tomorrow.

* * *

Most of the shadows of this life are caused by standing in our own sunshine.—*Emerson.*

* * *

There is no use talking of the power of a religion that does nothing.—*Rufus M. Jones.*

The reward of one duty is the power to fulfil another.—*George Eliot.*

* * *

It is 2 per cent genius and 98 per cent honest effort that brings about success in any line of work.—*Thomas A. Edison.*

* * *

When a clock goes fitfully, nobody trusts it. The successful clock is one that keeps steadily on. It is the same with the worker. He should work steadily, carefully, well, and people will rely on him.

* * *

Just so long as Protestant patrons will pay good Protestant money to see anti-Protestant film and stage satires on Protestant ministers, just so long will the satires go on—and the anti-Protestants will chuckle.—*Christian Statesman.*

* * *

What a young man earns in the day, goes into his pocket, but, what he spends in the night goes into his character.

* * *

The great national question today is, where are we going to park our cars?

* * *

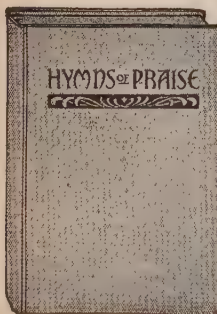
If there be lying before you any bit of work from which you shrink, go straight up to it! The only way to get rid of it is to do it. In every piece of honest work, however irksome, laborious and commonplace, we are fellow-workers with God.—*F. B. Meyer.*

* * *

If we want a new world, we can have it—provided we want it badly enough to make ourselves worthy of it.—*Lady Astor.*

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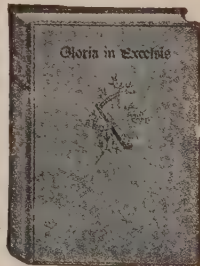
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* * *

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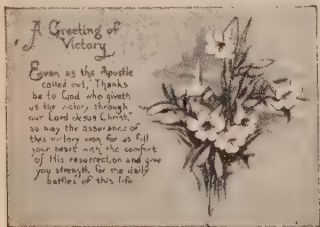
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* * *

"It's no wonder you're such a sissy," declared the bad boy. "Your pa and ma were married by a justice of the peace."

"Well," retorted independent Mary, "from the noise I hear coming from your house, your pa and ma must have been married by the secretary of war."

* * *

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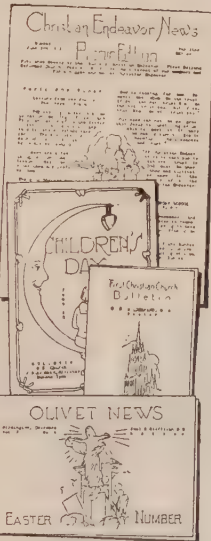
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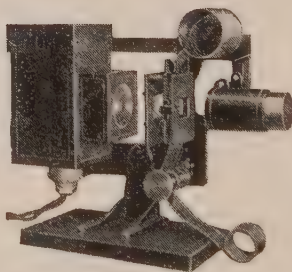
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The Man of the Decoration

A Communion Meditation

REV. HERBERT BOOTH SMITH, D.D., Los Angeles, Calif.

Text: 1 Cor. 11:24.

Dr. John Kelman has told us an incident of the war. A friend of his was walking along a trench when he spied a soldier boy resting in his khaki overcoat. He spoke a friendly word to the lad but received no answer. Stooping down he saw the thin, red line of blood upon the face that told its own story. "Then," said he, "with an overwhelming rush the words swept over me: 'This is my body which is broken for you.'" Standing there by the ruined trench and the broken boy, the man got a new picture of the Upper Room. He understood the eleventh chapter of First Corinthians as he had never understood before. He saw Calvary in France. He had a flash-light vision of the cross that was clearer than all the time-exposures of the gospel story with which he was so familiar.

It was common in Corinth and in other Grecian cities for various sections of the community to form themselves into associations, clubs or guilds, and it was customary for such societies to share a common meal once a week or once a month or even daily.

So it came about that the Corinthian Christians adopted the habit of assembling on a fixed day—usually the first day of the week—for a common meal together. This was called an "agape" or "love-feast." Each brought what he could as a contribution to the feast: fish, honey, poultry, meat, cheese, fruit, wine or bread. In some places the meal began with the consecrated bread and wine, but in other places physical appetite was first appeased and then the symbolic elements were handed around.

The sad fact is that with Jesus no longer at the supper table, many corruptions crept into this love-feast. The consequence was that these gatherings became scandalous scenes of greedy selfishness so that Paul says: "What shall I say unto you? Shall I praise you in this? I praise you not." The Apostle then proceeds with the words which are so familiar to us because they are read at every sacramental service as our warrant for celebrating the ordinance and which were written to remedy these abuses. What does he suggest? He does not ask them to omit the common meal. He does not object to the use of wine, as we might have supposed. He does not oppose the frequent celebration of the rite. No, none of these things. He simply suggests one great central principle, which if he can get imbedded in the people's minds, will solve all the difficulties.

The principle is this: Discern the Lord's body in the sacrament. "Do you understand

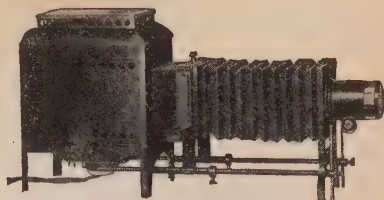
that this is no common meal but the outward symbol by which God offers to us Jesus Christ?" You remember the title of a popular book a few years back: "The Lady of the Decoration." Certainly Christ was decorated as man never was before nor since. Decorated? Yes, by the crown of thorns and by the woundprints in his hands and feet. Decorated? Yes, by the swordthrusts of the Roman soldier. Decorated? Yes, by the malice of his enemies and the accusations they flung like mad against his white life. Decorated? Yes, by the scarlet robe and the mocking wand of authority thrust upon him by Herod's soldiers. But above all he was decorated by and with the cross, and as we gaze at the crucifix today and see him hanging there in agony, we recognize him anew as a chevalier of the Legion of Honor—as a soldier who fell at his post of duty, as the Captain of our Salvation; as a martyr for the salvation of the world—and his words come back with new meaning tonight: "This is my body which is broken for you."

I. "My Body"—Incarnation.

Here is where Christmas and Good Friday come next door to each other. Christmas means that God took for himself a body. Calvary means that men stole that body from him and nailed it to a cross. Here is our starting point. Every idea, to amount to anything, must have a body. We express this in a more stately way in the saying: "Incarnation is the law of progress." What does this big word, "Incarnation" mean? Why, it simply means putting flesh on to something, giving it a body or house to live in. If we think of this a moment, we shall see that that Incarnation of Jesus was not an isolated or abnormal event but simply a supreme illustration of a very familiar law. What an all-inclusive law it is: Every idea that would mold the world today must build for itself a body of some sort so that it may function in this material world.

Let us now go a second step: of all possible forms of incarnation, the personal is the highest. Every building is the incarnation of the architect's plan; every invention is the incarnation of some man's imagination, but a human life is the highest form of expression of which we know. For example, the Mikado of Japan is Japan in the flesh. That is to say the Japanese regard him as the living symbol of all that is most glorious in the history and life of the Island Empire. The Mikado, in his relation to the Japanese gives us some idea of what Jesus is to his followers. He is the embodiment of Christianity. He is

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the perfect Christian, but back of this he is a complete picture of the love and power of God. Jesus is the place where God has broken through into the life of the world. God tried for centuries to find a body; to break through in the life of the patriarchs and prophets and leaders of the olden days; to give the world his picture; but none of the houses suited him. He could find nowhere to dwell and so he fashioned the body of Jesus for his earthly residence. "A body hast thou prepared for me. Lo, I am come to do thy will, O God."

II. "Broken"—Crucifixion.

Charles Lamb in his essay on "The South Sea House" describes the accountant, John Tipp, as endowed by nature "with a sufficient measure of the principle of self-preservation. Tipp never mounted the box of a stage-coach in his life: or leaned against the rail of a balcony or walked upon the edge of a parapet or looked down a precipice or let off a gun or went upon a water party or would willingly let you go if he could have helped it." Well, we have all seen John Tipples. Their motto is "Safety First." When death or danger call, their reply is always: "I have married Caution and I cannot come. I pray thee have me excused."

The broken Christ never appeals to some people. They do not care for broken things. Health must never be broken, they say, for patriotism or religion. Home must never be broken by giving up a son to the ministry or a daughter to foreign missions. Property must never be broken to help build up the kingdom. I was told of one officer of a church who pledged one-third of his entire estate to up his bank book or his safe deposit box before the Lord and say: "This is my property which is broken for you." So, too, a mother and father who gave a boy to die on the foreign field and a daughter to live on the same field—these parents can hold up their family before the Lord and say: "This is our family which is broken for you."

III. "For You"—Appropriation.

This simple text, short as it is, contains two great essential doctrines of Christianity. Professor Royce, that able New England philosopher, who would not have been expected to make such an admission, in his essay on "What is Vital in Christianity," says that what is most vital to Christianity is contained in whatever is essential and permanent about the doctrines of the incarnation and the

atonement. Now you have both of them in this single text: "This is my body"—there is the fact of the incarnation—"which is broken for you"—there is the fact of atonement. So if you could be allowed to have only two texts of Scripture on which to pillow your weary head you might take John 3:16 and this one. They contain the whole gospel in a nutshell.

That is the wonderful thing about the death of Jesus: that it concerns me! The death of Savonarola doesn't concern me. He died for his boldly asserted opinions. He didn't die for me. The death of Caesar doesn't concern me. He died from Pompey's thrust but not for me. The death of Scott, the explorer, doesn't concern me. He died amid the Arctic snows, paying the price for his bold adventure into the far north. He died for Science and Discovery but not for me. Paul died as a martyr; died because he was bold enough to preach a Christian gospel in pagan Rome. He died for Christ but not for me. But Jesus died, not as a hero or martyr but for me, and if I don't get hold of these two words I don't understand Calvary.

Dr. Chamberlain tells of a devotee who was converted by his preaching at the sacred city of Benares, India. This man had dragged himself many miles upon his knees and elbows to bathe in the Ganges. He had a terrible heart hunger for cleansing. The burden of his sin was more than he could bear. "If I can but reach the Ganges," he thought, "this bondage and fear will be taken away." Weak and emaciated from his long pilgrimage he dragged himself to the river's edge and praying to Gunga, crept into it; then, getting out, he lay on the river's bank and moaned: "The pain is still here." Just at that moment he heard a voice from the shadow of a banyan tree nearby. It was the missionary telling the story of the cross. The devotee listened, drinking it all in; then, rising first to his knees and then to his feet and unable to restrain himself, he clapped his hands and cried: "That is what I want; that is what I want."

Aye, that is what we all want. Even as the poor pilgrim by the Ganges, let us each say: "That is what I want."

"Rock of Ages, cleft for me.
Let me hide myself in Thee."

No matter how palatial the home in which we live, we still dwell in tents—content or discontent.—*Pittsburgh Christian Advocate.*

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Parables of Safed the Sage

THE LAST POSTAGE STAMP

And Keturah spake unto me, saying, Hast thou any Postage Stamps?

And I said, I have none here, but I have some in my Study.

And she said, I wish thou wouldst take some letters for me, and see thou forget not to mail them. Three weeks is the limit for thee to carry these Letters in thy Pocket.

And I said, My dear, I am not sure why Delilah delivered Samson over to the Philistines, but I think he had forgotten to mail her letters. I will be careful and remember. But how is it thou art out of Stamps?

And she said, I was sure I had some; for in my drawer was an Whole Strip of what I thought were Stamps upside down. But when I went to get some Stamps, behold there was not a Stamp there. Only there was a long strip of Perforated paper that had been torn off the margin of a sheet of stamps. And instead of Ten Stamps there were Ten Scraps of paper of no more value than a German Mark.

And I said, There are few disappointments so great in life as that of going to the Stamp Box in confident expectation, and finding the Last Stamp gone, and the Post Office Closed.

And she said, It would not be so bad if it had not been that there were in the Box those papers that looked like Stamps.

Now I thought of this, and I considered the disappointment of Keturah, how those Blank Stamps were a Delusion and an Hollow Mockery and a Snare. Whereas, had they not been there, she had said, cheerfully, Yes, we have no Postage Stamps, and straight-

way gone and bought some or asked her Husband to bring some Across.

Now this is the Sad Thing in Human Experience, not that there are no men, and not that there are no women, but that when the time cometh when there have seemed to be men and women enough for any possible event, whole rows and sheets of them are good for nothing and wrose than nothing because they create a false sense of security. For they lack what the Perforated Blanks lacked, the stamp of Personality and Authority and Power upon the one side, and the Glue of Tenacity of Purpose upon the other.

Now I thought of this, and I remembered the bitter words of the Prophet concerning the sorrows of God, that He looked for a man to stand in the Gap, and though there were men enough, there were none that had the Picture and the Glue. And I think this must have been the Sorrow of God in all ages. For God hath sometimes stood with an Handful of Righteous Purposes for the which He would have sent one great Event to Spokane and another to Santa Fe and another to Skowhegan, but He could not do many mighty works there or in any of those places.

So the cry of God ringeth out, Whom shall I send, and who will go for us? And if so be that there respondeth a Man, and saith, Here am I, send me; and that man hath both the impress of God upon the face of him, and a thick coating of Glue upon his Moral purpose, then doth God arrive.

But God doth look often in his Stamp Box and find Whole Strips of Blank Margins.

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INTER-CHURCH ETHICS

Pastor of a Friends' Church

A pastor of a Friends' Church sends us the following letter asking for an article on Inter-Church Ethics and calling attention to the need of more heed to the duty of church courtesy. He expresses the whole matter so well that instead of seeking such an article we take the liberty of printing his letter. We are sure he cannot object, since we do not use his name, while the calling of attention to the matter of which he speaks cannot but do good.

Dear Editor:—

Having had some rather trying and exasperating experiences in the past with the pastor of another church who insisted on doing some strenuous proselyting, I wish to lay before you the desire that some one be inspired to write an article on Inter-Church Ethics.

It seems to me that the world is big enough, and enough people in every community, that it should not be necessary for the pastor of one church to encroach upon the parish of another, and yet that is what is being done over and over again by men who call themselves Christian ministers.

I had the duty laid upon me, at one time, of going to a leader of a certain cult and objecting to the teaching which they were trying to give to members of my church, and when I informed them of the presence in the community of large numbers of people who had no church affiliation, the answer came back, that their message was for the membership of other churches, and that they, and they alone had the truth.

Another instance of which I am aware was where the members of one church, when passing the doors of another church, tried to persuade those going in to leave and come with them. They had apparently been schooled to do this sort of thing.

When the pastor of one church will seek to influence the members of another church and congregation to follow him and his teachings, he is over-stepping the boundary of Inter-Church Ethics and should be soundly rebuked for it.

I have had the experience of having the pastor of another church go to members of my congregation and solicit their membership, and tell them that he would not take No for an answer; consequently they did not join either church.

I feel that this matter is of sufficient importance to receive the attention of your periodical and trust that in a coming issue the matter will be touched upon, for I am sure that there are many pastors who have suffered as I have from such unscrupulous pastors.

Sincerely yours,

You cannot pass through the gates of the New York Subway if you try to insert a quarter in the slot. You must use a nickel. A nickel will take you where a larger coin will not. Make use of the small opportunities for service in this life. They will often accomplish what greater ones cannot.—
Church Bulletin, Fayetteville, N. Y.

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How the Children Are Being Robbed

Children's Object Sermon

REV. HENRY F. BURDON, Gilbertville, Mass.

(A disarmament talk based on a cartoon in the Nov., 1921, *Expositor*, page 148. Used on Sunday nearest Armistice Day.)

To illustrate this talk a circular piece of white cardboard was cut out about the size of a tea plate. This was colored a golden brown with school crayons and lines were drawn to make it resemble a pie. Faint lines, visible only to the speaker were drawn. These divided the "pie" into sections representing 68%, 25%, 6%, 1%. With this and a pair of shears the talk was illustrated as follows:

It will be Thanksgiving pretty soon and Thanksgiving means lots of pies. How many of you like pie?

Well, what kind of pie do you like? Here opportunity was given for answer.

Now, I have a pie here—(Show the cardboard pie at this point)—which I made. What sort of a pie do you think it is? Let several answer.

No, none of you are right. I call this a money pie. It represents four and one-half billion dollars. That is the amount of money this country raised last year for all its expenses.

Now suppose you were at a table where there were just four people, and there was a pie to be divided, how much would you expect to get? One-fourth, of course.

And suppose one of the people took, let us say, more than half the pie, what would you say about him?

You would say he was selfish. You might use even stronger words than that.

Well—there are four persons to share this money-pie. There is one whom we will call Mr. Mars. He is an old man—about as old as the world—but he is very strong and he has a tremendous appetite.

Then there is his son. We will call him Johnny Mars. He is a little fellow yet, but he will grow big and strong like his father if we aren't careful. He has a big appetite, too.

Then there is a third person whom we will call Mr. Public Good. He needs a lot of food to keep him strong and well.

And last of all there is Master Youth. He is just growing up and he is always hungry. If he is to grow into strong, rugged manhood he must have his full share of the food.

Now Mars is the God of War and Mr. Mars represents the wars that we have fought. How many are there—who can tell? Let them answer this point.

Johnny Mars is future wars. He is harmless now, but he will grow up and be as terrible as his father unless we stop him now.

Mr. Public Good stands for all those things

our nation does for the health of its people—the care of highways—the conservation of forests and parks—the upkeep of government, etc.

Master Youth? Why he is you and you and you; he is all the boys and girls in this land.

Well—these four people sit down to the table to share this four and a half billion dollar pie and what do you suppose happens?

Mr. Mars being the strongest and being ravenously hungry reaches out, seizes the pie, and says—"This is my share." He cuts it like this. (At this point cut the pie at the lines indicating 68%.) He takes just 68% of the pie, because we are paying that much for the wars we have fought.

Then Johnny Mars speaks up and says, "I want my share too." So he takes the pie from his father and he cuts it like this. (At this point cut on lines indicating 25%.) He takes 25% because that is what we are spending to make ready for future wars.

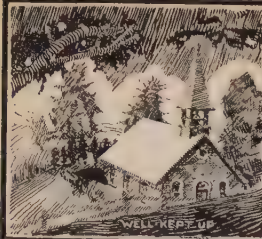
Mr. Public Good speaks up and says, "I must have some of this pie. I need a great deal more than there is left to make me strong enough for all I have to do, but I won't take it all." So he cuts it like this. (At this point cut pie on the lines indicating 6%.) He takes 6% of the pie. That is not very greedy when we think how big and hungry he is.

Well now—(Holding up the tiny 1% segment of the pie remaining)—that does not leave much for hungry Master Youth, does it? A piece of pie like that would not satisfy any hungry boy or girl in my house. And yet, boys and girls, that is all that is left, out of all the money this nation raises, for the education of the youth.

Now that is not fair, is it? And what are we going to do about it? I think the boys and girls ought to stand up for their rights just as the boys of Boston stood up before the British general and demanded the right to coast on Boston Common. I think they ought to demand a larger share than this. (Showing 1%.)

But you say—How are they going to get it? Well, the world's statesmen are trying to take some of the pie away from Mr. Mars and Johnny Mars. They will accomplish a good deal, I am sure—but if the Mars family are ever stopped from taking what belongs to others the boys and girls must do it.

"Oh!" you say, "what can boys and girls do?" Do you know how that other great enemy that was robbing Master Youth was driven out of the land? I mean John Barleycorn. He was driven out because the men and women of today learned, when they were



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Four rural churches have stood for many years in a county in Northeastern Ohio. All are badly needed in their communities.

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THE MINISTERS PROTECTIVE SOCIETY,

Meadville, Pennsylvania.

boys and girls, what a terrible enemy he was and they hated him and drove him out.

And that is the only way Mars, who stands for war, will ever be driven out of the world. You boys and girls must learn to hate war and to fear war. You must remember the terrible things it has done and the more terrible things it will do. You must think of the millions of splendid boys whom it has killed and maimed. You must think of the homes it has darkened. You must remember that its terrible hand may kill or maim you when you come to manhood if it is not stopped.

Then when you get older I want you to take

your two great weapons, your vote and your influence, and say to Mars, "That pie belongs to Mr. Public Good and Master Youth and you can't have it."

If you do this you may be sure the boys and girls will not be obliged to satisfy their tremendous hunger for education and opportunity on such a paltry morsel of pie as this. (Showing the 1%.)

Not in the clamor of the crowded street,

Nor in the shouts and plaudits of the throng,
But in ourselves, are triumph and defeat.

—Longfellow.

Great Texts and Their Treatment

(Continued)

CHRISTIAN CONSTANCY

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15:58.

The subject of this chapter is the resurrection of believers to eternal life. The apostle endeavors to prove its certainty and to exhibit its glory. And having done this, he practically applies the subject, "Therefore, my beloved brethren," etc.

I. First consider the characters addressed. "Beloved brethren." This description is exceedingly interesting and appropriate. 1. For consider the fraternal character of believers. They are "brethren." Possess oneness of nature. Partakers of the same spiritual and renewed nature. Have the same heavenly Father, etc. This holy brotherhood embraces all the children of God, of every name and in every part of the world. Believers are brethren. 2. Consider also the affectionate character of believers. They are "beloved" brethren. Such are the beloved of the Father, the beloved of the Son, the beloved of the Spirit, the beloved of angels, and the beloved of each other. This is the cement which unites them.

II. Consider further the specified course recommended. 1. Steadfastness. "Be ye steadfast." Signifies to be well grounded in religion. Well built upon the true foundation. a. Steadfastly maintain Christian truth. "Let the word of Christ dwell in you," etc. "Buy the truth, and sell it not." "Walk in truth." "Contend earnestly for the faith." b. Steadfastly exhibit a Christian profession. Never swerve from a public testifying of your attachment to Christ. Never evade the cross. Not be ashamed to own Jesus, and confess him before men. c. Steadfastly perform the duties of practical godliness. Public, domestic, private. Toward God, toward the church, toward the world. "Walk in God's statutes and ordinances to do them." 2. Immovableness. "Unmovable." The term signifies perseverance in a course of steadfastness. Continued stability. Abiding firmness. Must not be moved. By the fear of man. By the wiles and attacks of the devil. By the allurements of the world. Or through the sorrows and sufferings of the Christian's calling. 3. Abundant labor. "Always abounding in the work of the Lord." Work of the Lord includes all the duties of life, but here it may specially signify work connected with his kingdom. The work of diffusing his knowledge, extending his Gospel, and promoting his cause. Now we are to "abound" in this work. To be diligently, fully, constantly, and zealously employed. Must do this by prayer, by example, by our influence, etc.

III. The powerful motive assigned. "Forasmuch as ye know that your labor," etc. 1. Our labor shall not be "in vain." It may not prosper as we wish. To the extent we desire. At the time we expect. But our labor shall not be in vain. a. In the sight of God. b. With respect to others. c. With respect to ourselves. Our labor shall produce spiritual profit in our own souls. "Let us not be weary," etc. 2. We "know" that our labor shall not be in vain. This is not a matter of doubt or peradventure; the very nature of our religion renders it certain; "godliness is profitable," etc. The word of the Lord insures it. Our own past experience clearly establishes it. 3. Our labor shall not be in vain "in the Lord." "In him" only can we be fruitful. His grace must give us ability. His glory must be our constant aim and chief end. And our reward will be given to us as "heirs with Christ;" if we suffer and labor with Christ, we shall also be glorified together. What a stimulus to Christian duty and diligence!

THE PRAYER OF THE AGED

"Cast me not off in the time of old age; forsake me not when my strength faileth." Psalm 71:9.

I. The period referred to. "Time of old age." 1. This is a period at which few of our fellows arrive. Here and there we see a man or woman laden with years, but facts fully attest that very few reach that period. 2. It is a period of weakness and infirmity. This is beautifully expressed in the 91st Psalm. 3. It is often the period of suffering and adversity. Not only of natural weakness but often connected with disease and pain. Often, too, old age and poverty are allied. Some have been improvident and have wasted what would have secured old age from want. Others have been unfortunate, they have never been able to do more than supply the wants of the day. Others have had afflictions which have drained them of all their pecuniary resources and now they have not bodily energy to toil. 4. Old age is often the period of solitude and desertion. The aged man often looks around and finds himself a stranger in the world where he has resided so long. Perhaps his family have died before him and he remains like a solitary tree in the wilderness. It seldom happens that the aged meet with that respect and veneration to which they are entitled: their habits are peculiar, their language is often the antiquated speech of the past generation; very often their own children are cold, and careless, and unkind; and often they are doomed to feel that they are a burden to all. 5. It is a period of peculiar solemnity. Such are in the evening of life's day; such are necessarily on the borders of eternity; with such the harvest is nearly past. Little alteration can be expected in old age, except the gradual mellowing of the ripe corn for the garner of eternal glory.

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II. The prayer presented. "Cast me not off—forsake me not," etc.

1. Cast me not from thy directing and supporting care, and forsake me not in the times of weakness and perplexity. 2. Cast me not off in the seasons of sorrow and infirmity and forsake me not in the day of darkness and trouble. 3. Cast me not off from thy friendship, and forsake me not when earthly comforts fail me. 4. Cast me not off from thy regard, and forsake me not on account of my unworthiness. 5. Cast me not off when my flesh faileth and forsake me not in the valley of dissolution. Such then, is the prayer.

III. What reasons has the aged disciple to expect God will answer it? 1. From the nature of the divine love. It is not founded on our youth, beauty, parts, or usefulness, but on his own spontaneous goodness. The source and medium of God's love cannot alter. 2. From the examples recorded in revelation. See Jacob dying in peace, and exclaiming, "I have waited for thy salvation." See Simeon, Luke 2:28, etc. 3. From the fulness of Scripture declarations and promises. "The hoary head shall be," etc., Isa. 46:4; Psalm 91:15; Job 5:19. Comfort the aged. Exhort to prayer, patience, usefulness. Warn the aged sinner.

CHRISTIAN PERPLEXITIES

"Perplexed, but not in despair." 2 Cor. 4:8.

This passage contains a two-fold assertion; positive, negative.

I. The positive assertion. "We are perplexed." Signifies embarrassment, difficulty, trouble, anxiety. The perplexity of the Christian arises from various causes. Sometimes from, 1. Darkness of mind. 2. Power of temptations. 3. The prosperity of the wicked, and the frequent adversity of believers. 4. Mysterious dispensations of Providence. As in cases of loss of property, of reputation, wick-

edness of children,—Eli; distressing bereavements, bodily afflictions. 5. The non-efficacy of prayer. These are some of those things which perplex the pious mind.

II. Second assertion. That there is no reason for despair. 1. These perplexities are not tokens of divine displeasure. 2. Everything connected with salvation remains the same. The foundation; God's love; Spirit's influence; Saviour's merits; the precious promises. 3. These things are intended to produce the most salutary effects. As medicine is given to relieve the body in pain and sickness, so these things are intended for the soul's welfare. As fire purifies the gold, so these things shall purge away the dross of sin. And as the frosts of winter prove salutary to vegetation, so all things shall work together for our good. 4. All our perplexing scenes are much easier than we deserve. 5. The night of affliction shall soon terminate. 6. In heaven you will be abundantly rewarded for your sorrows.

Let the Christian rejoice evermore, and in everything give thanks knowing that the same love that gives him his daily bread appoints his daily crosses.

Let the impatient and the murmuring be corrected. "Why should a living man complain."

SPIRITUAL RELIGION

"For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Phil. 3:3.

It was exceedingly difficult for the Jewish converts to free their minds entirely from attachment to the ceremonies and observances of the Mosaic dispensation. Hence some of them were so tenacious that they were for not holding fellowship with the Gentile Christians unless they, too, would regard some of the more striking ceremonies of the old dispensation. This state of things was greatly pro-

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moted by a number of bigoted, Judaizing teachers, who with great zeal endeavored to circulate their sentiments. The apostle Paul labored greatly to secure the churches from the influence of the pernicious doctrines. He showed them that Christianity was not a mixture of the old dispensation with some new ordinances and services, but that the old had passed entirely away to make room for a spiritual economy of which they were but typical. In the text the apostle triumphs in the purity of the Christian principles and says, "For we are the circumcision," etc. He claims for believers four things:

I. They are the circumcision. Now circumcision denoted, 1. Separation from the unbelieving world. It was first instituted with Abraham. It was the rite which divided the Jewish from the Gentile world. The family of believers from the family of unbelievers. Thus are all believers called out of the world. They are not of the world. They are separate. 2. It was the sign of the covenant God made with Abraham. Believers are in a state of covenant with God. They are his people and he is their God. 3. It denoted that change of heart which the grace of God effects.

II. They worship God in the Spirit. Some do not worship God at all. Some offer him merely bodily worship. Some present to him a lifeless form; but devout believers worship God in the Spirit. It may denote: 1. That the powers of the mind are cheerfully engaged; the understanding, the will, the affections. 2. With fervor and sincerity. The soul wholly waiting upon God. "As the hart panteth." We are to worship God in "spirit and in truth." 3. With the influences and in the strength of the Holy Spirit.

III. They rejoice in Christ Jesus. This is a comprehensive statement. But it is chiefly to be understood in contradistinction to those who rejoiced in the law of Moses and the ceremonies connected with it. Now, in opposition to such a state of mind, believers rejoice, 1. In Christ as the end of the law. 2. In the graciousness of Christ. 3. In the provisions of Christ. The law gave no ability, nor al-

lowed of repentance. Christ gives grace to his people to love and serve him. He imparts the necessary power. 4. In the merit and dignity of Christ.

IV. We have no confidence in the flesh. Do not trust in it. Have no confidence, 1. In its goodness. 2. In its powers of renovation. Men might sooner change the aspect of their faces. The Ethiopian his skin. The leopard his spots, than the heart renew itself. This is the work of the Almighty power. 3. In its ability for works of holiness. All the way through it must not be I, but the grace of God that is within me. "Without me ye can do nothing."

Do you rejoice in Christ? In all the things that relate to him? In his cross, commandments and ordinances? This will be the theme of eternal joy in heaven.

Guard against self-confidence. All trust must be reposed in Christ. No confidence in anything but Jesus.

Heart Strengtheners

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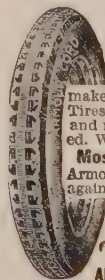
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RADIO PRO AND CON

Two young children recently dropped in at the home of some friends, in a New Jersey town, while a radio set there was receiving through an amplifying horn a sermon by the Rev. Clarence Edward Macartney. They listened with deep interest. After a few minutes Dr. Macartney said, "Let us pray." The little children, without a moment's hesitation, although grown people were near and listening also, dropped on their knees, closed their eyes, and folded their hands in reverent worship while the prayer continued. It was a deeply impressive incident to those who watched.

A minister in Toronto, Canada, says: "In my opinion a great evil threatens the spirit life of individual believers who can be persuaded that the claims of holy Sabbath worship may be met by lounging at home listening to the radio voice of an invisible preacher.

"I understand worship to be a worthy rendering of homage in prayer and praise, combined with humility, deference, respect and honor to Almighty God, with desire that he might impart to us such grace as will lead us to higher virtue and to greater service in the way of righteousness."

A radio number of one of our religious papers states that on April 14th, the Kentucky Sunday School Association sent out the outline of the International Sunday School Lessons from the Louisville Courier-Journal Broadcasting Station, and that these outlines had attracted widespread attention, having been picked up, not only in the United States, but in Canada, Mexico, and some of the islands of the seas.

It has been the experience of the Arch Street Presbyterian Church, Philadelphia, whose pastor, Dr. Edward Clarence Macartney, was one of the first to realize the value of radio in preaching the Gospel, that this wonderful discovery has been a real factor in adding to the church membership. Not very long ago, over the radio, Dr. Macartney invited the men of his invisible audience within easy reach of his church to an evening of social fellowship, and five hundred men whom he had never seen before were present.

Another writer says: "The possibilities of this new departure in gospel service are boundless. Science laughs at the darkness of papal ignorance and censorship. May not the light of truth be turned on benighted papal homes and communities with sufficient power to convert and save them?" Another says: "Perhaps the radio is to play its great part as the printing press did in its marvels in Luther's and Calvin's day."

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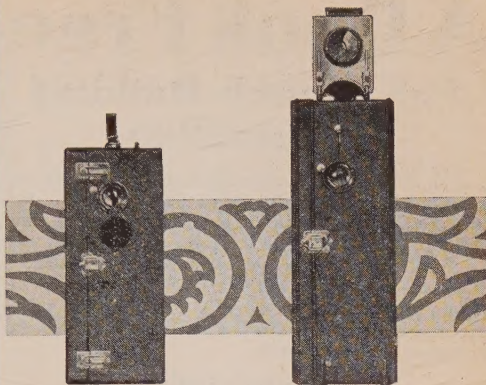
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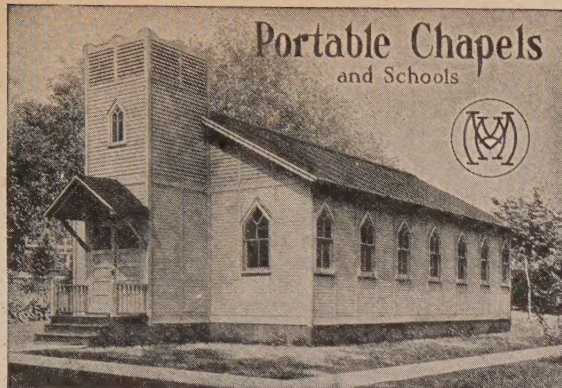
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